

I AM A MUSLIM

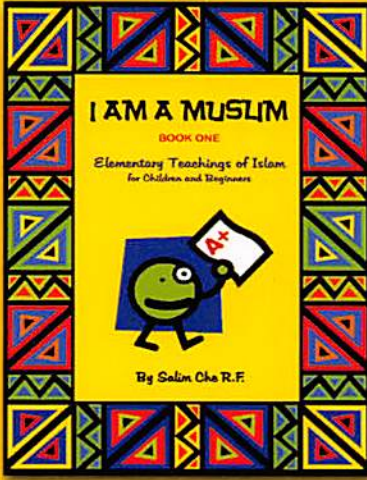
BOOK ONE

*Elementary Teachings of Islam
for Children and Beginners*



By Salim Che R.F.

“Recipient of Dar Abul-Qasim's 2009 Book of the Year Award”



This book may be used by children and new Muslims and as an aid to parents and teachers. It presents the basic teachings of Islam in brief and simple lessons followed by review questions, and contains short surahs from Juz'u Amma for recitation in prayer.

Book Two of this series is also available for students of an intermediate level.

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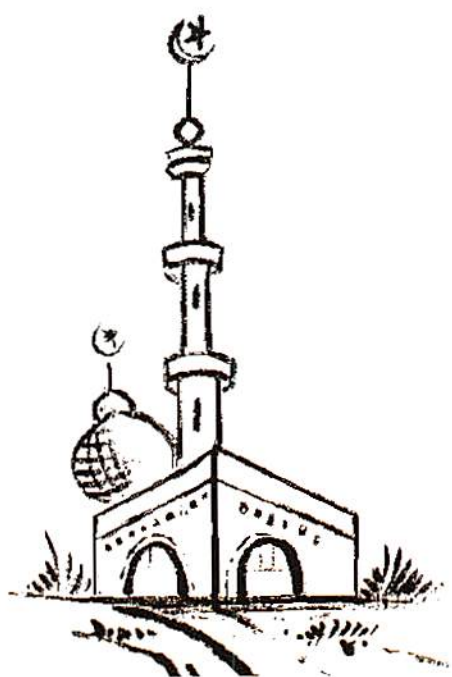
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For Children and Beginners*



By Salim Che R. F.

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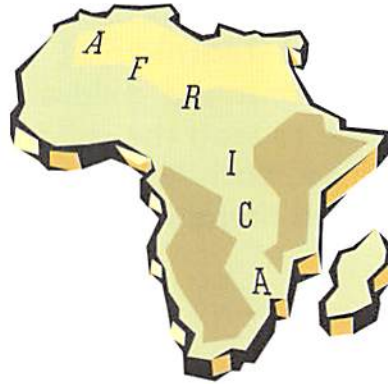
DEDICATION

All praise is due to Allāh; and blessings and peace be upon His messenger and servant, Muḥammad, and upon his family and companions and whoever follows his guidance until the Day of Resurrection.

*"Our Lord, accept [this] from us.
Indeed, You are the Hearing, the Knowing."*

(Qur'ān - 2:127)

This book is dedicated to the orphans of Al-Noor Orphanage Center, and to all my students and orphans in the rural areas of Khayetsha and Delft around Cape Town, South Africa. May Allāh alleviate your burdens and bless you all with īmān. May He continuously help us as sincere Muslims to stay on the right path and attain Paradise.



ACKNOWLEDGEMENT

I would like to thank all my Muslim brothers and sisters at Al-Noor Da'wah Forum who have been supporting me. I am not performing a mere formality when I mention those without whose help and practical advice I could not have completed this task. I am most indebted to Sister Amina F. Enyegue, coordinator of Al-Noor Orphanage Center, and Sister Umm Muḥammad, my editor. May Allāh accept the work of each of us, and may He strengthen our efforts in disseminating correct Islāmic knowledge to our children and helping the beginners in our Deen.

Salim Che R.F.

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PREFACE

All thanks and praise are due to Almighty Allah, Creator of the universe. We ask Allah to send His blessings upon our prophet, Muhammad, who said, "The one for whom Allah wishes good, He gives understanding of the religion." (Narrated by al-Bukhari and Muslim)

Important Aspects of the Book

THE DEMAND

I undertook to write this book following requests among local Muslims for a simple guide on the elementary teachings of Islam. Not that such works do not exist, but the cry has been that there is nothing simple enough to provide children with a clear insight into the religion in a manner easily absorbed.

THE LEAD

My attempt in this direction is based on my own observation of the child's mind during years of teaching at the Al-Noor Orphanage Center and with the disadvantaged children in rural areas of Cape Town. Every effort is made to lead the child into Islamic subjects with ease and straightforwardness, each lesson ending with questions which review the points emphasized therein.

SPARING THE ROD

It must be admitted that in the past children tended to avoid religious studies, and the only answer we found to that was admonition. But that method failed miserably; although not sparing the rod, the child never really took to his studies. Learning is acquired through desire, not compulsion. It was this important point which persisted in my mind throughout work on this book. Of course I cannot claim that my psychological approach or method of persuasion is above improvement. But I can modestly claim that as an experiment it proved tremendously successful, and this prompted me to go ahead in sharing the fruits I have gathered.

TOO MUCH!

I must, however, point out another factor which previously burdened the young person and frightened him away from religious studies. It was the flood of Arabic terminology, so foreign to the child, and the intricate technicalities of the various madh-habs (schools of thought). It was all too difficult for him, too much to absorb he soon concluded.

Basic Arabic terms have not been ignored in this book but are presented in transliteration in a simplified manner, along with the translation of their meanings into English. They have been minimized, however, and each word is clearly explained. Depending upon the age range of the pupils, the teacher may decide how much to emphasize the Arabic terms.

While it is not possible to convey the exact meanings of many Qur'anic expressions in another language, their translation has also been simplified, while keeping to explanations by those early scholars who were most reliable.

THE "CHILD" GROUP

The term "child" used here does not limit the age group. This fact must be appreciated, as there are a considerable number of Muslims beyond the child age-group who need simple guidance as well. In addition, scores of converts are coming our way who are also keen on learning the elementary teachings of Islam. So as the proverb goes, "more than a bird is killed with one stone."

THE ESSENTIAL MEDIUM

The most important medium in my view is the teacher or parent who will use this guide to direct and educate his/her children. The duty and responsibility is his. To him I appeal earnestly to exert the utmost in imparting the contents of this book. Parents and teachers are the ones who can produce results and success in the cause of Islamic education. And Allah will reward all those who are sincere.

THE NEXT STAGE

"First things first" has been my primary aim, and after giving the child an initial lead, more advanced lessons follow in Part Two of this series.

Some might feel that certain lessons could have been placed in a different order, but since our object is to initially lead the pupil into the essential and easier parts, the lessons have been thus arranged. The teacher or parent is at liberty to change the sequence or break lessons into smaller portions in the manner that suits them best.

I welcome suggestions from all who are anxious to improve on this effort.

SALIM CHE R.F., COORDINATOR, AL-NOOR DA'WAH FORUM

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لَا إِلَهَ إِلَّا اللَّهُ



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The Transliteration System

In order to facilitate pronunciation of Arabic words throughout this book, certain symbols have been used to represent the sounds of letters having no equivalent in English. However, it is preferable that pupils hear them directly from Arabic speakers. Verses of the Qur'ān, in particular, require an emphasis on correct recitation, and transliterations serve only as an aid for beginners until they are able to read directly from the Arabic text. That should be a priority whenever possible.

ا or آ (long vowel)	ā or aa	ظ	t
ب	b	ع	'
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w
س	s	و (long vowel)	ū
ش	sh	ي	y
ص	ṣ	ي (long vowel)	ī or ee
ض	<u>dh</u>	ء أ و ئ	,
ط	ṭ		

To our esteemed teachers and parents: As-salāmu ‘alaykum.

This book of basic Islamic teachings has been written in easy and straightforward language and includes simple illustrations to accommodate the elementary level. Once the child or new Muslim has completed its lessons, he or she will have acquired knowledge of the fundamental beliefs and acts of worship that are required of every Muslim. Particular attention has been given to the prayer and related issues on account of the need to establish its practice as soon as possible on a regular daily basis.

Learning should always be an active and enjoyable experience. Our young Muslims must become eager to gain the knowledge that will make them love their religion and take pride in it. Imparting this knowledge is a noble trust placed in your hands by Allāh.

This book has been compiled to assist you. Its topics are presented in logical sequence and should be reinforced by practical application whenever possible. A few comments and suggestions have been included in notes to you along the way.

You will either be reading from the book along with the young Muslims or reading it to them and explaining its content. The questions you ask at the end of each lesson will help you to assess their comprehension of each topic. It is essential that each lesson be thoroughly understood before proceeding on to the next one. More comprehensive information on various Islamic subjects will be presented at an intermediate level in Book Two.

Be confident that Allāh, the Exalted, is aware of every effort exerted for His cause and that His reward far outweighs any compensation one might attain in this worldly life. May He enable you and us to make a positive contribution toward the education of our Muslim youth and the reinstatement of pure Islam in their hearts as the ideal way of life.

And from Allāh comes all success.

لَا إِلَهَ إِلَّا اللَّهُ



Lesson 1

HOW TO KNOW ALLĀH...



Dear young brothers and sisters,

Look around you. What do you see? You see the chair you are sitting on, the blackboard your teacher writes on, and the walls of your classroom. Now, did you ever ask yourself who made those things? The answer is easy: A carpenter, craftsman or builder. Likewise, a painting is made by an artist, and a car or an airplane is made by people in a factory.

Everything must have a maker or a creator because nothing can just come into being all by itself. The heavens, the earth, the sun, the moon, the stars, the rivers, the seas – all have a creator who made them. Who is their creator? He is Allāh, the most powerful creator.

Allāh created you as well, and He created people with eyes to see and ears to hear. He gave us the ability to speak and move, and to think and learn. Allāh created us and He provides for us and takes care of us. He made this whole world and everything in it – the trees, the flowers, the fruits, the animals, the birds and all things – so that we can use them and enjoy them. So we love Him very much, even more than we love our fathers and mothers, our brothers and sisters and friends, because Allāh cares for us most of all and He is very kind to us.

QUESTIONS:



- 1) Who made the chair you are sitting on?
- 2) Who built your classroom?
- 3) Who made the sun, the moon, the stars, the seas and the rivers?
- 4) Who created you, your parents and everyone else?
- 5) Whom should you love more than anyone on the earth?

Lesson 2

THE MESSENGERS

(PEACE BE UPON THEM)

"And there was no nation but that there had passed within it a warner." (Qur'ān - 35:24)

Allāh sent a messenger to every nation. He ordered His messengers to tell the people about Allāh and how they should worship Him and live in the best way. But after their messengers passed away, people strayed from the right path. Some of them carved idols out of stones and worshipped them. Others started worshipping the sun, the moon, the stars and the trees. They forgot Allāh and thought that those things could protect them or harm them. But they were wrong.

Allāh is the only one who deserves to be worshipped because He created us. He is the Most Merciful (**ar-Raḥmān, ar-Raḥeem**), and He loves us. So when He wanted to save human beings from their foolishness, He chose from among them a truthful man to be His messenger. Allāh ordered each messenger to teach his people the truth. It was wrong to worship idols, which could not do anything by themselves. People must instead worship only Allāh, for it is He who created them and sustains them. We all owe our lives and our existence to Allāh.

Allāh sent many prophets to remind people of the truth, and He made **Muḥammad** His last prophet and messenger. Earlier messengers were sent to teach their own nations, but Prophet Muḥammad was sent to teach all people of the world.

Allāh said in the Qur'ān:

"And We have not sent you, [O Muḥammad], except to all the people, as a bringer of good tidings and a warner." (34:28)

"To all" means everyone in the world – black, white and brown, all over the earth. And Allāh revealed to Prophet Muḥammad the noble **Qur'ān** as the last book of instruction for all mankind. After him there will be no other prophet. In the Qur'ān, Allāh ordered all

people to believe in Him and to follow the teachings of our Prophet Muḥammad.

And Allāh instructed Muslims, whenever they say or hear the name of Prophet Muḥammad, to say, "**ṣall-Allāhu 'alayhi wa sallam**," which means: May Allāh send blessings and peace upon him.

QUESTIONS:

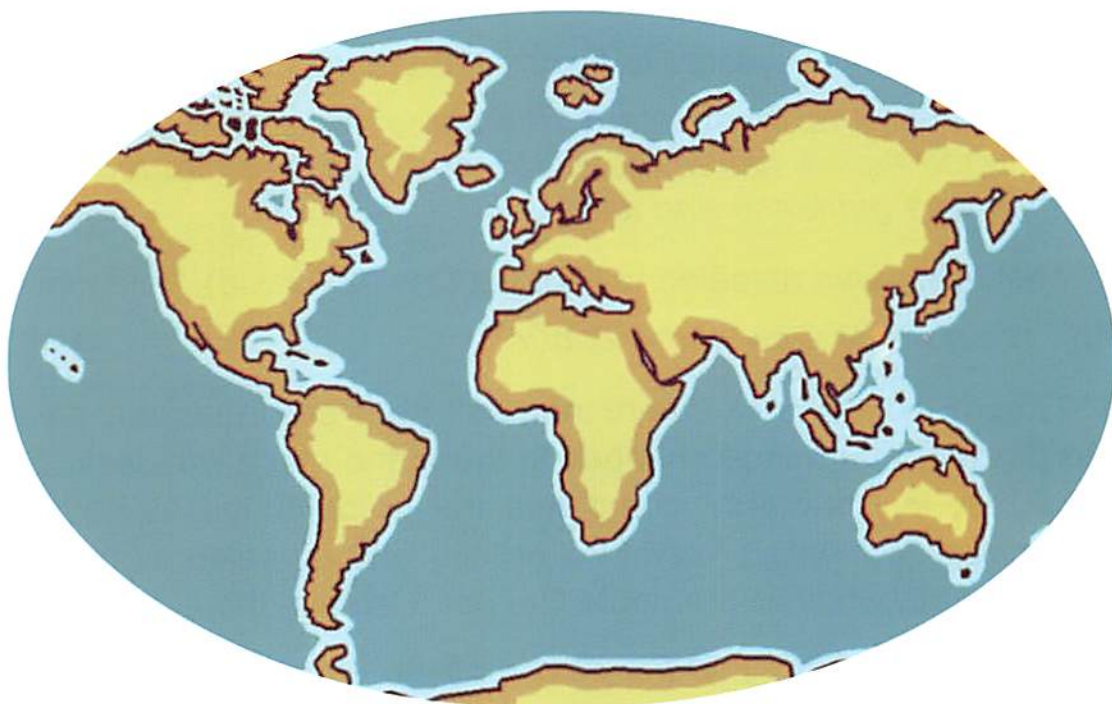
- 1) Why did Allāh send messengers?
- 2) To whom were messengers sent?
- 3) Who deserves to be worshipped?
- 4) Who is the last prophet of Allāh?
- 5) To whom was Prophet Muḥammad sent?
- 6) What should we say when we hear the name of Prophet Muḥammad?

صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ



صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ



Lesson 3

THE NOBLE QUR'ĀN AND OTHER REVEALED BOOKS

"Indeed, it is a noble Qur'ān in a register, well-guarded."

(Qur'ān - 56:77-78)

Before He revealed the Qur'ān to Prophet Muḥammad (ṣall-Allāhu 'alayhi wa sallam), Allāh had sent down other books to earlier messengers. The most well-known of them are:

- 1 - the **Torah**,
- 2 - the **Injeel (Gospel)** and
- 3 - the **Zabūr (Psalms)**



- 1) The **Torah** was revealed to Prophet **Mūsā** (Moses). Allāh said in the Qur'ān:

"Verily, We revealed the Torah in which was guidance and light."
(5:44)

- 2) The **Injeel** was revealed to Prophet **'Eesā** (Jesus). Allāh said:

"And We sent after them Jesus, the son of Mary, confirming that which came before him in the Torah and We gave him the Injeel in which was guidance and light."
(5:49)

- 3) The **Zabūr** was revealed to Prophet **Dāwūd** (David). Allāh said:

"And We gave to Dāwūd the Zabūr."
(4:163)

- 4) Those ancient books were not well kept and guarded, so as time passed, men made changes in them and much was lost. But then Allāh, in His mercy, completed the prophethood by sending **Muḥammad** (ṣall-Allāhu 'alayhi wa sallam) and revealed to him the final scripture, which is the noble **Qur'ān**. He says therein:

"And We have given you the seven oft-repeated verses and the great Qur'ān."
(15:87)

Allāh promised that the Qur'ān would be preserved for the guidance of all mankind until the Day of Judgement and that He would protect it from any change or loss, saying:

"Indeed, it is We who sent down the Message, and indeed, We will be its guardian." (15:9)

The very first verses of the Qur'ān that were revealed to Prophet Muḥammad (ﷺ) are:

"Recite, in the name of your Lord who created – created man from a clot. Recite, and your Lord is the most generous, who taught by the pen, taught man that which he knew not." (96:1-5)

There were many earlier prophets sent to different lands such as Adam, Nūh (Noah), Ismā'il (Ishmael), Is-ḥāq (Isaac), Yūnus, (Jonah), Hārūn (Aaron) and Yaḥya (John). The prophets and messengers taught their peoples to worship Allāh, but Allāh did not reveal a scripture to all of them.



QUESTIONS:

- 1) To whom did Allāh reveal the Torah?
- 2) To whom did Allāh reveal the Injeel?
- 3) What was the last Book revealed by Allāh?
- 4) Which Book did Allāh promise would not be changed?
- 5) To whom did Allāh reveal the Qur'ān?
- 6) What verses of the Qur'ān were revealed first?
- 7) Did Allāh reveal a scripture to every prophet?

Lesson 4

I AM A MUSLIM

Young brothers and sisters,

If someone were to ask you what your religion is, how would you answer? You should say: **"My religion is Islām."**

If he asks you what Islām is, say: "Islām is happy obedience to the instructions of Allāh. Those who follow the religion of Islām are called Muslims. **I am a Muslim.**"

If someone asks you why you are a Muslim, say: "I am a Muslim because Allāh, my God and your God, has ordered me and all people to follow the teachings of Islām in the last Book revealed by Him." In the Qur'ān, Allāh says:

"Indeed, the religion in the sight of Allāh is Islām." (3:19)

And He says:

"And whoever desires other than Islām as religion, never will it be accepted from him, and he, in the Hereafter will be of the losers." (3:85)

So, Islām is my religion. I love it, follow its teachings and do the duties of a Muslim because then Allāh will be pleased with me. The Qur'ān is my guide. I read it and live according to its instructions. Muḥammad (ṣall-Allāhu 'alayhi wa sallam) is my prophet. I believe in his message and do my best to practice his way of life.

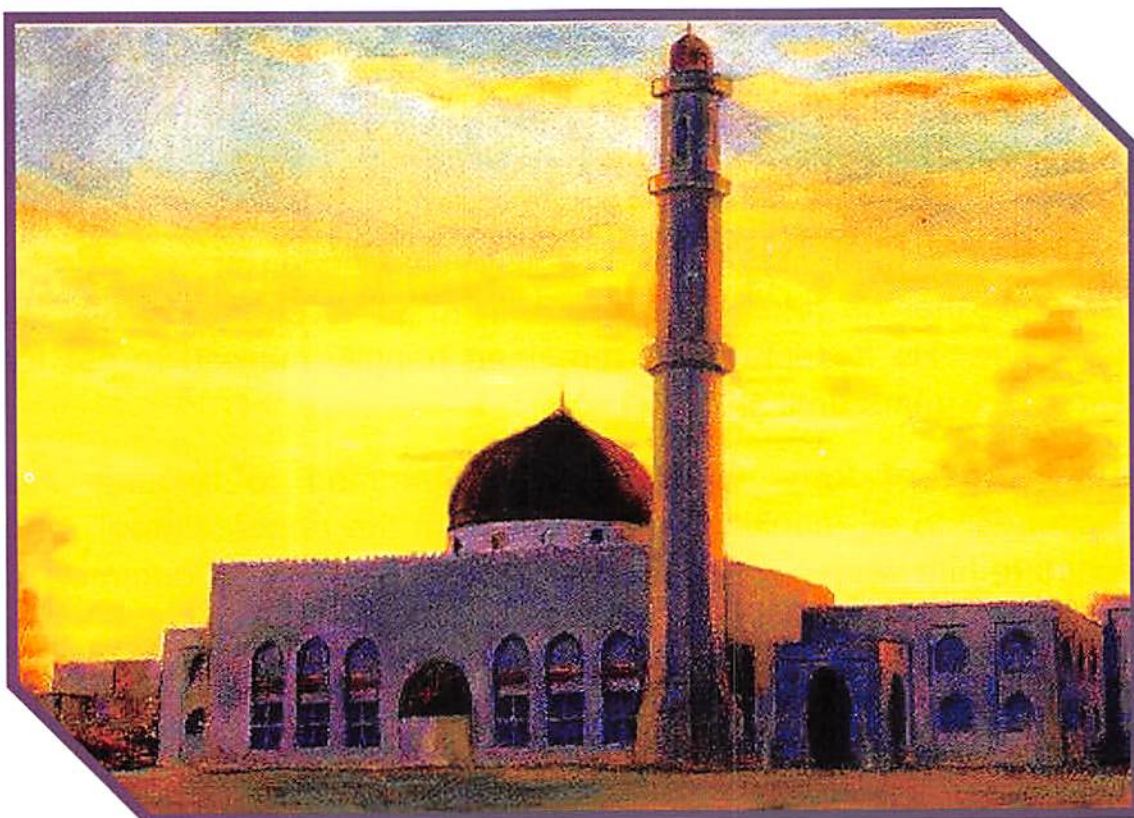
Allāh is my Lord, who created me. He also created my father and mother, brothers and sisters. There is no one worthy of worship except Him alone. He has no partners, and has neither a father nor a son. Everything in the universe belongs to Allāh, and to Him we will return when our life on earth is over. I live as a Muslim and, Allāh willing, I will die as a Muslim, for He has said in the Qur'ān:

"O you who have believed, fear Allāh as He should be feared, and do not die except as Muslims." (3:102)

I am thankful that Allāh has honored me and made me a Muslim. I am proud of my religion. It will always be dear to me. When I grow up, I will invite all people to this great way of life. I am pleased with Allāh as my Lord, with Islām as my religion, and with Muḥammad (ṣall-Allāhu ‘alayhi wa sallam) as my prophet.

QUESTIONS:

- 1) What is Islām?
- 2) Who is a Muslim?
- 3) Why are you a Muslim?
- 4) Which book of Allāh do you follow?
- 5) Who is your prophet?
- 6) Has Allāh any partner, father or son?
- 7) Whom must we worship?
- 8) Can we worship anyone else?
- 9) Will you invite others to Islām when you grow up?



Lesson 5

OUR PROPHET MUḤAMMAD

(Ṣall-Allāhu 'alayhi wa sallam)

* * *

"Muḥammad is the Messenger of Allāh; and those with him are forceful against the unbelievers, merciful among themselves."

(Qur'ān - 48:29)

Our Prophet Muḥammad (ﷺ) was from the noble Arabian tribe of Quraysh. He was born in Makkah in the year 570 of the Christian era. That was the year when Abrahah, the ruler of Yemen, wanted to destroy the sacred Ka'bah with his mighty army and giant elephant, but Allāh did not allow them to succeed. It was called the Year of the Elephant.

Our Prophet's father was named 'Abdullāh. He died a few months before Muḥammad was born, and his mother, Āminah, died when he was six years of age. The orphan was then taken under the care of his grandfather, 'Abdul-Muṭṭalib. When he also died two years later, Muḥammad was raised by his uncle, Abū Ṭālib. In his early youth he worked as a shepherd tending sheep.

When he reached the age of twenty-five, he worked for a widow by the name of Khadijah. As her agent he was sent on a business trip to Syria. He made a great success of this trip, and she was impressed not only by his skill but by his honesty and sincere manner. After he returned to Makkah, Khadijah proposed that he marry her. He accepted and remained happily married to her for twenty-five years until she died.

At the age of forty, Allāh chose Muḥammad to become His messenger to all mankind. Allāh sent him the angel, Jibreel, who recited to him verses of the Qur'ān. Allāh instructed Muḥammad to invite all of humanity to worship Allāh alone.

Our Prophet (ﷺ) was loved by everyone because he was always helpful and good to people. He was honest and was trusted by them, so he was called "al-Ameen," the Trustworthy. He was the

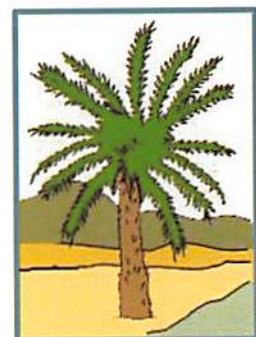
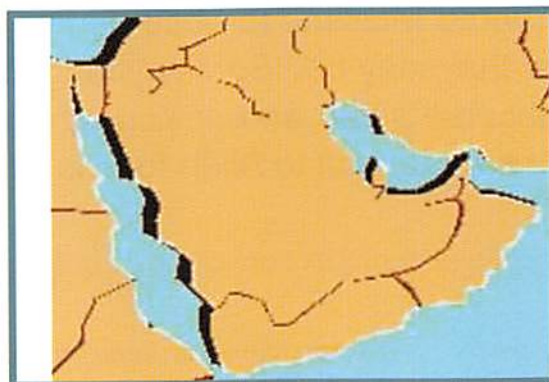
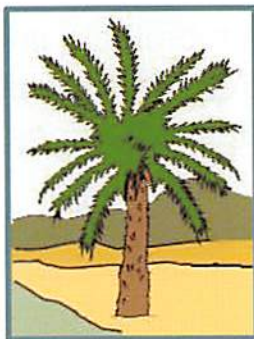
best of men, and that is why Allāh chose him to be His last prophet and messenger.

He was modest and behaved respectfully, but he feared only Allāh. He had a pleasant and smiling face. He always helped the poor and respected elders. He loved his neighbors and companions. He cared for poor orphans and helpless widows. He never spoke bad words and always prayed to Allāh for the guidance of mankind.

Prophet Muḥammad (ﷺ) was sent by Allāh with guidance as a mercy to all mankind. He died in Madinah at the age of 63. May Allāh's blessings and peace be upon him.

QUESTIONS:

- 1) What happened in the year 570 of the Christian era?
- 2) From what tribe was Prophet Muḥammad (ﷺ)?
- 3) Who were his parents?
- 4) What was the Prophet's age when his mother died?
- 5) Who cared for him after the death of his parents?
- 6) Who was Khadijah?
- 7) At what age did Muḥammad become the Messenger of Allāh?
- 8) What did the angel Jibreel do?
- 9) Describe the character of our Prophet (ﷺ).
- 10) What is the meaning of "al-Ameen"?



THE ARABIAN PENINSULA

Lesson 6

THE PILLARS OF ISLĀM

When Prophet Muḥammad (ﷺ) was asked what Islām was, he replied:

"Islām is: 1) that you bear witness that **there is no god but Allāh and Muḥammad is the Messenger of Allāh**, 2) that you keep up regular **ṣalāh** (prayer), 3) that you give **zakāh** (required yearly expenditure), 4) that you **fast the month of Ramadhān**, and 5) that you perform **Ḥajj** (pilgrimage) if you are able."

In this ḥadīth (prophetic saying) our Prophet (ﷺ) tells us that ṣalāh (prayer) is one of the main pillars of Islam, and so a person cannot be a true Muslim unless he regularly prays the five prayers that Allāh has commanded him every day. Allāh says:

"Indeed, ṣalāh [prayer] has been decreed upon the believers a decree of specified times." (4:103)

Allāh also says:

"Maintain with care the [obligatory] prayers..." (2:238)

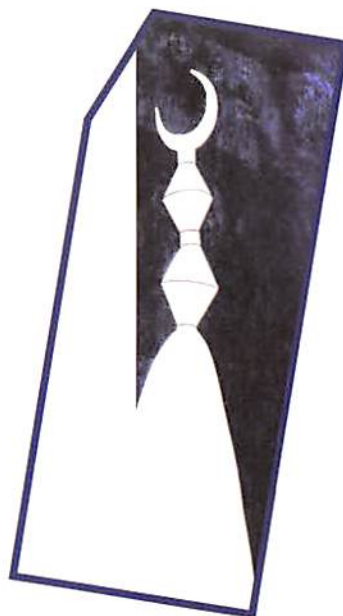
So ṣalāh is **fardh** (a duty or obligation) for every male and female Muslim who has reached the age of puberty.* That is the time when a youth becomes personally responsible for his or her obedience to Allāh. But children should get in the habit of praying while they are still young, and thus, Allāh will be pleased with them from an early age. Allāh has ordered Muslims to observe five prayers every day and night wherever they may be. So, my young Muslim brothers and sisters, learn to observe ṣalāh and advise others to do so as well, and show that you are thankful to Allāh for His countless blessings.



* Note to parents/teachers: Please explain the term "puberty" in a manner easily understood. Remind pupils that our Prophet ﷺ advised that children be encouraged to pray at the age of seven and should be disciplined if neglectful at the age of ten.

QUESTIONS:

- 1) What are the pillars of Islām?
- 2) What is the first pillar of Islām?
- 3) What did Allāh say about ṣalāh?
- 4) What is the meaning of "fardh"?
- 5) Do you pray with your parents?
- 6) How many times should we pray during the day?
- 7) What is the meaning of "ḥadīth"?



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ



Lesson 7

WUDHŪ' (ABLUTION)

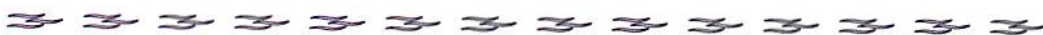
Allāh has commanded us to perform prayer (ṣalāh) and to make wudhū' before we do ṣalāh. He says:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." (5:6)

Imagine what your teacher would think of you if you came to class dirty! So how can you pray to Almighty Allāh if you are not clean and wearing clean clothes? You should use water to wash yourself after you go to the toilet. And for anyone who is going to pray, it is necessary to first make wudhū' (ablution) in the manner described in the above verse. He/she must:

- ♦ Have the niyyah (intention) in mind that he is going to purify himself in obedience to Allāh
- ♦ Wash the whole face, rinsing out the mouth and nose
- ♦ Wash the forearms including the elbows, beginning with the right side
- ♦ Wipe the wet hands over the whole head
- ♦ Wash the feet including the ankles, beginning with the right side

Wudhū' is not complete unless you do all these five things, and wudhū' must be done with pure, clean water. Always be careful that you wash your face first, then your arms, then wipe over your head and last, wash your feet. These are the requirements of wudhū'. However, it is best, according to our Prophet's teaching, to wash each part three times and wipe over the head once.



Additional advice: Remember to use soap and water when you wash your hands after coming from the toilet. Also remember, if you dry your face and arms, do it with a clean towel and don't use the same towel for your feet. But you do not need to dry yourself unless you want to.

Wudhū' teaches us to keep clean, especially for prayer. Islām considers cleanliness very important. No other religion is as strict about cleanliness. Aren't you proud to be a Muslim?

QUESTIONS:

- 1) When must we perform wudhū'?
- 2) What parts of the body did Allāh command us to wash in wudhū'?
- 3) What part is wiped over?
- 4) Can you recite the verse about wudhū'?
- 5) What kind of water do we use for wudhū'?
- 6) What are the required acts of wudhū'?
- 7) Can you demonstrate how you make wudhū'?



Lesson 8

THE SUNNAH OF WUDHŪ'

In the last lesson we learned the requirements of wudhū'. Now we will learn about the sunnah of wudhū'. "Sunnah" means the practice of our Prophet (ﷺ), or the way he used to do something. The sunnah acts are not required to make the wudhū' complete, but Allāh gives extra reward for doing them. In other words, if you do not do them Allāh will not punish you, but when you do them He will reward you for it even more. The following are from the sunnah of wudhū':

- ♦ Brushing your teeth before beginning
- ♦ Saying "Bismillāh" at the start of wudhū'
- ♦ Beginning by washing your hands to the wrists three times, then rinsing out your mouth and nose three times
- ♦ Washing your face and forearms three times
- ♦ Wiping over your head, then the ears with wet fingers, once
- ♦ Washing your feet and ankles three times

Train yourself never to be wasteful. Do not use any more water than necessary. It is also best to avoid unnecessary speech and interruptions during wudhū'.



QUESTIONS:

- 1) What is the meaning of "sunnah"?
- 2) What is the benefit of sunnah acts?
- 3) Name some of the sunnah acts of wudhū'.
- 4) How much water should you use for wudhū'?

Lesson 9

HOW TO PERFORM WUDHŪ'

Before you do something you must know what you are going to do. So you first make your intention, which is called the niyyah, in your mind (without saying it aloud) before beginning.

Learn to make wudhū' in the following manner, as our Prophet Muḥammad (ﷺ) did, which includes both required and sunnah acts:

- ♦ Wash both hands to the wrists three times
- ♦ Rinse out your mouth and nose three times
- ♦ Wash your face three times
- ♦ Wash first your right and then your left arm including the elbows three times
- ♦ Wet your hands with water and wipe over your whole head and ears once
- ♦ Wash your right and then left foot including the ankles

After wudhū' is completed, it is also a sunnah to say:

"Ash-hadu allā illāha illallāhu waḥdahu lā shareeka lahu, wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh."

This means: "I bear witness that there is no god but Allāh, having no partner, and I bear witness that Muḥammad is His servant and messenger."



Now, we will see how 'Ali performs wudhū' and follow his example.

Note to teachers/parents: It is advisable to show the child how to perform wudhū' by giving him a practical demonstration. Then let each pupil come forward to show how he would make wudhū'.

1. 'Ali has begun wudhū'. He washes his hands to the wrists three times.



- 2-3. Now he will rinse his mouth and nose three times.



4. See how 'Ali washes his face three times. (The face includes the area from the hairline of the forehead to beneath the chin and from ear to ear.)



5. 'Ali is now washing his arms and elbows, also three times.



- 6-7. 'Ali then wipes over his whole head once, followed by the ears, inside and outside.



8. Finally, 'Ali is washing his feet and ankles three times, rubbing the water between his toes.



(Images from *Al-Wudhu' waṣ-Ṣalāh*, published by Maktabat Dār al-Falāḥ, Riyadh, KSA)

On completion of wudhū', we should say:



Ash-hadu allā ilāha ill-Allāhu waḥdahu lā shareeka lahu,
wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh.



Lesson 10

WHEN IS WUDHŪ' BROKEN?

Your wudhū' is broken (lost, cancelled or invalidated) by any of the following things:

- ♦ Using the toilet or the passing of anything through the private parts
- ♦ Passing wind
- ♦ Sleep or unconsciousness

If your wudhū' has been broken, you will have to perform it once again before you can make ṣalāh.

Note to teachers/parents: Although the prevalent schools of thought differ over certain rulings, we mention them in this book according to what has been confirmed by authentic hadiths. This method is not only more correct in keeping with the Sunnah, but less confusing for the child or new Muslim.

QUESTIONS:

1. What are the things that break wudhū'?
2. What must you do when your wudhū' is broken?



Lesson 11

GHUSL (THE COMPLETE BATH)

You have noticed that Islām is a very clean religion. You should be proud of such a religion and take care to always keep yourself clean and tidy as a good Muslim. You have already learned that you cannot perform ṣalāh until you purify yourself by wudhū'.

Another way to purify yourself is to take a shower or a bath. Muslims do it regularly, and there are certain times when they must bathe. Those will be explained in future lessons. The Arabic word for a complete bath is **ghusl**.

Ghusl means that clean water is poured over your whole body and rubbed into the skin. No part may be left unwashed.

The requirements of ghusl are:

- * To have the intention (niyyah) in your mind that you are purifying yourself for Allāh
- * To wash your entire body from head to toe with clean water

The sunnah acts of ghusl are:

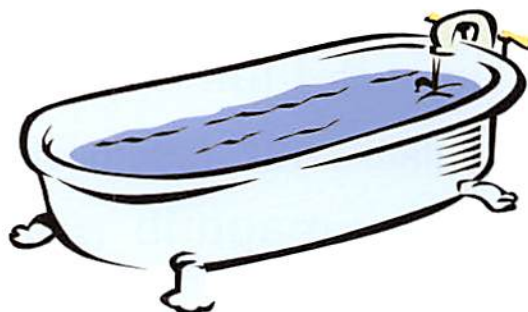
- * To begin by washing your hands and performing wudhū' as you do for ṣalāh
- * To then pour water over your head (or wet it under the shower) three times, rubbing the water into your skin
- * Finally, to pour and rub water over your whole body, first the right side, then the left – (You may use soap or shampoo for additional cleanliness.)

It is a sunnah (teaching of the Prophet ﷺ) to perform ghusl before attending the Jumu'ah (Friday) prayer and before beginning Ḥajj or 'Umrah.

Note to teachers/parents: Details about when ghusl is obligatory have been omitted for the younger age group. Depending upon the level of the pupils, the tutor may decide whether or not to give additional information.

QUESTIONS:

- 1) What is the Arabic word for a complete bath?
- 2) What is the fardh of ghusl?
- 3) Do you know some of the sunnahs of ghusl?
- 4) What is good to do before going to the Jumu'ah prayer?



Lesson 12

THE FIVE FARDH PRAYERS

Allāh commanded us to perform wudhū' before praying. There are five required prayers that Allāh expects every sane, mature Muslim to do daily. Now, do you know how many fardh (required) prayers there are in every 24 hours? They are five:

1. Ṣalātul-fajr (dawn prayer)
2. Ṣalātuth-thuhr (noon prayer)
3. Ṣalātul-'aṣr (afternoon prayer)
4. Ṣalātul-maghrib (sunset prayer)
5. Ṣalātul-'ishā' (evening prayer)



They are called fardh (compulsory or obligatory) prayers because Allāh has ordered us to do them. In the life to come Allāh will ask everyone about his or her fardh prayers. He will give great rewards to the people who performed them regularly and punish those who neglected them. There are also some sunnah prayers and other voluntary prayers that you can do if you wish to please Allāh even more and earn extra reward. But you will not be punished if you do not do them.

Each prayer is made up of a certain number of units, and the unit is called a rak'ah. You will learn the movements of each rak'ah in the lesson teaching how to do ṣalāh. The fajr prayer has two rak'ahs, maghrib has three, and tuhr, 'aṣr and 'ishā' have four rak'ahs each.

QUESTIONS:

- 1) How many prayers did Allāh command us to do daily?
- 2) Can you name these prayers?
- 3) How many rak'ahs are there in each fardh ṣalāh?

Lesson 13

THE TIMES OF ṢALĀH

Every one of the five fardh prayers mentioned in the last lesson has a fixed time. We must perform each one of them only during its correct time. It may not be done before that time or delayed after it. The times for each of the fardh prayers were set by Allāh and related to us in ḥadīths (sayings) of Prophet Muḥammad (ﷺ).



The proper times for each prayer are:

- ♦ **Fajr** – from the break of dawn until sunrise (The fajr prayer is sometimes called ṣalātuṣ-ṣubḥ, or the morning prayer.)
- ♦ **Thuhr** – shortly after the sun begins to decline from its highest point at noon until ‘aṣr
- ♦ **‘Aṣr** – from mid-afternoon, when an object and its shadow are the same length, until sunset
- ♦ **Maghrib** – from sunset until ‘ishā’
- ♦ **‘Ishā’** – from the disappearance of the red glow in the sky (about 1¼ hours after sunset) until midnight. (Some scholars extend its time until fajr for cases of necessity.)



If someone misses a prayer during its time without a valid reason, it is a sin and disobedience to Allāh. But if a prayer is missed unintentionally, due to oversleeping or forgetfulness, one should perform that ṣalāh as soon as he remembers it. Making up a prayer after its time has passed is called **qadhā’**.



إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

"Indeed, prayer has been decreed upon the believers a decree of specified times."
(Qur'ān - 4:103)

QUESTIONS:

- 1) Who set the times for fardh prayers?
- 2) Is it alright to miss praying on time?
- 3) Can you tell us the time for each fardh prayer?
- 4) What is the meaning of qadhā'?



Lesson 14

CONDITIONS OF ṢALĀH AND NIYYAH

When you intend to pray to Allāh, you must observe the following:

- ♦ If it is a fardh prayer, you must be sure that the time for that ṣalāh has arrived.
- ♦ Your body, clothing and place of prayer must be free from anything unclean.
- ♦ You should have wuḍhū'.
- ♦ Your body should be properly covered. (A boy must cover at least the area between his navel and knees. A girl covers her whole body except the face and hands.)
- ♦ You should face the direction of the Qiblah (the Ka'bah in Makkah) unless it is impossible.
- ♦ You must have the niyyah (intention) in your mind that you are going to perform a particular ṣalāh for Allāh. But you do not say the niyyah out loud.



QUESTIONS:

- 1) Name two things you do before you pray?
- 2) What part of a boy's body should be covered during prayer?
- 3) What parts of a girl's body can be uncovered during prayer?
- 4) What direction do you face when you pray?
- 5) What is the niyyah?



Lesson 15

HOW TO PRAY THE FAJR ṢALĀH

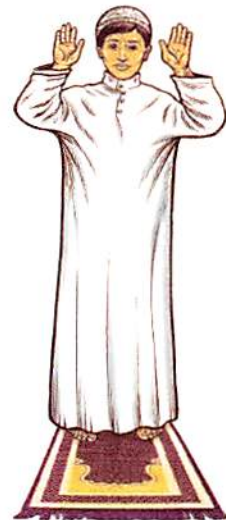
You know now that fajr prayer is made up of two rak'ahs, and that its time begins at dawn and ends at sunrise. In order to pray fajr you must get up from sleep well before sunrise, make wudhū', then face the Qiblah with the niyyah that you are going to pray fajr in obedience to Allāh and expecting His reward.

You will now learn the correct way to perform ṣalāh. There is no difference between the prayer of a boy and a girl. Our Prophet Muḥammad (ﷺ) told the Muslims, "Pray as you have seen me praying," and all the people learned from him.



الله أكبر

1. First, stand upright, raise your hands to the level of your shoulders or ears and say, "Allāhu akbar," meaning: Allāh is most great.

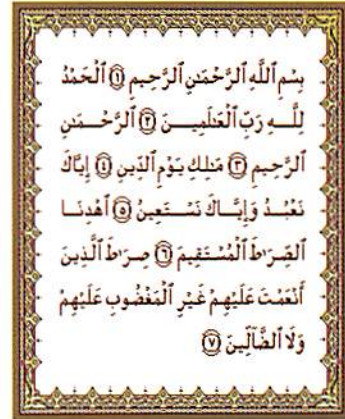


2. Then place your hands on your chest, the right over the left.

3. Then say silently to yourself: "A'ūdhu billāhi minash-shayṭanir-rajeem." (I seek refuge in Allāh from Satan, the rejected.)

After that, recite **Sūrah al-Fātiḥah** as follows:

- Bismillāhir-raḥmānir-raḥeem
- Al-ḥamdu lillāhi rabbil-'ālameen
- Ar-raḥmānir-raḥeem
- Maliki yawmid-deen
- Iyyāka na'budu wa iyyāka nasta'een
- Ihdinaṣ-ṣirāṭal-mustaqeem
- Ṣirāṭal-ladheena an'amta 'alayhim, ghayril-maghdhūbi 'alayhim wa ladh-dhālleen.



This means:

- In the name of Allāh, the Entirely Merciful, the Especially Merciful
- All praise is due to Allāh, Lord of the worlds,
- The Entirely Merciful, the Especially Merciful,
- Sovereign of the Day of Recompense.
- It is You we worship and You we ask for help.
- Guide us to the straight path,
- The path of those You have favored, not of those who have earned [Your] anger, nor of those who have gone astray.



At the end of al-Fātiḥah, say, "**Āmeen**," which means: O Allāh, respond to my prayer.

4. Then, while standing, recite a few more verses or a short sūrah (chapter) that you have memorized from the Qur'ān. You will find some short sūrahs to learn in the next lesson.



5. Now say, "**Allāhu akbar**" and bow at the waist, placing your hands on your knees. This is called rukū'. While in this position say, "**Subhāna rabbi al-atheem**" three times. It means: Praise to my great Lord.

6. Then raise your head and stand erect again, saying, "**Sami' Allāhu liman ḥamidah. Rabbanā wa lakal-ḥamd.**" (Allāh hears whoever praises Him. Our Lord, and to You is due all praise.)



7. Say, "**Allāhu akbar**" and make sujūd, placing your hands, forehead and nose on the ground or floor, but keeping your elbows raised. Not only your knees but the bottoms of your toes should be firmly on the ground. While in the position of sujūd, say, "**Subhāna rabbi al-a'lā**" three times. (Praise to my most exalted Lord.)



8. Then lift your head, saying, "Allāhu akbar," and sit back on your feet.



9. Now make sujūd a second time, saying, "Allāhu akbar" and repeating what you did in the first one.

You have now completed one rak'ah.

10. Immediately following the second sajdah (prostration) say, "Allāhu akbar" and stand upright again to begin the next rak'ah.



11. Perform the second rak'ah exactly as you did the first. (Recite al-Fātiḥah followed by other verses of the Qur'ān, perform rukū', straighten up and perform sujūd twice.) But do not stand up after the second sajdah. Instead, remain in the sitting position (called **julūs**), and recite the **tashahhud** as follows:

"At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt.

As-salāmu 'alayka ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuh.

As-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣāliḥeen.

Ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh."

Meaning:

All glorifications, blessings and good things belong to Allāh.

Peace be upon you, O Prophet, and the mercy of Allāh and His blessings.

Peace be upon us and upon all the righteous servants of Allāh.

I bear witness that there is no god except Allāh, and I bear witness that Muḥammad is His servant and His messenger.

When you say, "**Lā ilāha ill-Allāh**" during the tashahhud, point straight ahead with your right index finger.



Then, while still sitting, recite:

"Allāhumma ṣalli 'alā Muḥammadiw-wa 'alā aali Muḥammadin kamā ṣallayta 'alā Ibrāheema wa 'alā aali Ibrāheema; innaka ḥameedum-majeed. Wa bārik 'alā Muḥammadiw-wa 'alā aali Muḥammadin kamā bārakta 'alā Ibrāheema wa 'alā aali Ibrāheema; innaka ḥameedum-majeed."

This is commonly known as "aṣ-ṣalātul-Ibrāheemiyyah," and it means: "O Allāh, send blessing upon Muḥammad and upon the family and followers of Muḥammad as You have sent blessing upon Ibrāheem and upon the followers of Ibrāheem; indeed You are Praiseworthy and Glorious. And continue to bless Muḥammad and the family and followers of Muḥammad as You blessed Ibrāheem and the followers of Ibrāheem; indeed You are Praiseworthy and Glorious."

12. Finally, turn your face to the right (over your shoulder) and say: "**As-salāmu 'alaykum wa raḥmatullāh.**" (Peace be upon you and the mercy of Allāh).



Then turn your face to your left, saying: "**As-salāmu 'alaykum wa raḥmatullāh.**"

Note to teachers/parents: In addition to al-Fātiḥah and other short sūrahs, pupils will need to repeat the tashahhud and Ibraheemiyyah often over a period of time in order to memorize them well. Practice sessions should be included along with the coming lessons.

(Images from *Al-Wudhu' waṣ-Ṣalāh*, published by Maktabat Dār al-Falāḥ, Riyadh, KSA)

Lesson 16

SHORT SŪRAHS FROM THE QUR'ĀN

Brothers and sisters,

Here are four short sūrahs that you can memorize to recite in prayers. They will also teach you many things about your faith.

You begin each one by saying,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Bismillāhir-rahmānir-raḥeem"

It means:

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

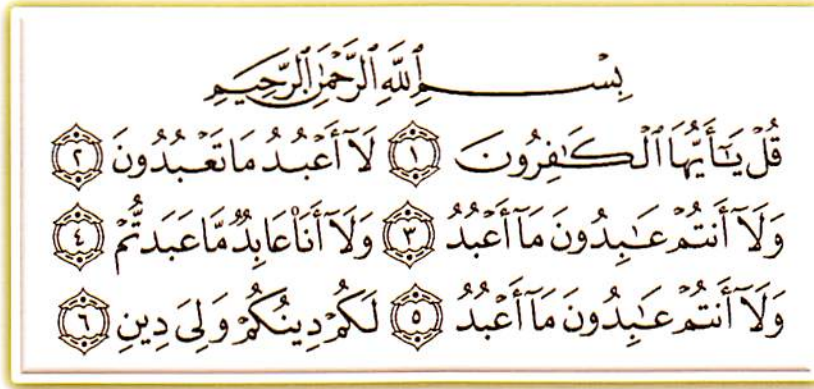


Note to teachers/parents: Each sūrah should be taught separately; hence, this lesson has been divided into four parts. Recitation should be repeated until the pupils have memorized the sūrah, and each sūrah should be reviewed periodically.

Part One:

SŪRAH AL-KĀFIRŪN

(The Disbelievers)



Qul yā ayyuhal-kāfirūn

Lā a'budu mā ta'budūn

Wa lā antum 'ābidūna mā a'bud

Wa lā ana 'ābidum-mā 'abuttum

Wa lā antum 'ābidūna mā a'bud

Lakum deenukum wa liya deen

Meaning:

Say, "O disbelievers,

I do not worship what you worship,

And you are not worshipping what I worship,

And I will not worship what you worship,

And you will not worship what I worship.

To you is your religion, and for me is my religion."



Do you know what Allāh is telling us in this sūrah? It is that we cannot, and would not be so foolish as to worship anyone or anything but Allāh alone and that we must never mix up the true religion of Islām with other religions or beliefs, because they are not acceptable to Allāh.

Part Two:

SŪRAH AL-IKHLĀŞ

(Purity of Faith)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Qul huw-Allāhu aḥad

Allāhuṣ-ṣamad

Lam yalid wa lam yūlad

Walam yakul-lahū kufuwan aḥad

Meaning:

Say, "He is Allāh who is One,

Allāh, the Eternal Refuge.

He neither begets nor is born,

And there is to Him no equivalent."

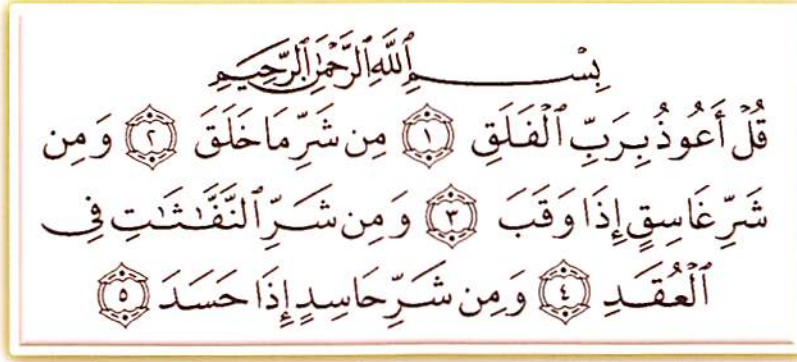


Here, Allāh informs us that He is one God, and that all creation is dependant on Him for their existence and all their needs. He has no son, daughter or parents because He is not like human beings or like any other created being, and nothing is like Him. He is superior to all His creations because He created them, so there can never be anything equal to Him.

Part Three:

SŪRAH AL-FALAQ

(Daybreak)



Qul a'ūdhu birabbil-falaq

Min sharri mā khalaq

Wa min sharri ghāsiqin idhā waqab

Wa min sharri-naffāthāti fil-'uqad

Wa min sharri ḥāsīdin idhā ḥasad

Meaning:

Say, "I seek refuge in the Lord of daybreak
From the evil of that which He created
And from the evil of darkness when it settles
And from the evil of the blowers in knots [i.e., magicians]
And from the evil of an envier when he envies."



When we are afraid, our Prophet (ﷺ) taught that we should ask Allāh's protection and recite Sūrah al-Falaq and Sūrah an-Nās. Allāh alone can protect us from bad things happening at night and from the harm caused by people who do what is ḥarām (forbidden), such as magic and envying others.

Part Four:

SŪRAH AN-NĀS

(Mankind)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ (١) مَلِكِ النَّاسِ ۝ (٢) إِلَهِ
النَّاسِ ۝ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ (٤) الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝ (٥)
مِنَ الْجِنَّةِ وَالنَّاسِ ۝ (٦)

Qul a'ūdhu birabbīn-nās

Malikin-nās

Ilāhin-nās

Min sharril-waswāsil-khannās

Al-ladhee yuwaswisu fee şudurin-nās

Minal-jinnati wan-nās

Meaning:

Say, "I seek refuge in the Lord of mankind,
The Sovereign of mankind,
The God of mankind,
From the evil of the withdrawing whisperer
Who whispers into the hearts of mankind
From among the jinn and mankind."



Allāh created us and all people, so He is our Lord and our King. And He is our God, the only one worthy to be worshipped by mankind. We seek His protection from anyone who suggests bad thoughts to us from time to time. They are the devils from among jinn and mankind who try to make us disobey Allāh. When we ask His protection and trust in Allāh, He protects us from harm.

Lesson 17

THE FARDH OF THUHR, 'AŞR AND 'ISHĀ'

You have already learned how to pray the two rak'ahs of fajr ṣalāh. Now you will find out how to do a prayer of four rak'ahs. Thuhr, 'aşr and 'ishā' prayers have four rak'ahs each. Here is what to do:

Perform the first two rak'ahs as you learned previously, with one difference: In the second rak'ah, while sitting, recite the tashahhud only up to, "...wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh." At this point say, "Allāhu akbar" and stand up for the third rak'ah.

Now you recite Sūrah al-Fātiḥah silently without adding other verses of the Qur'ān after it. You make rukū' and sujūd as usual in the way described for ṣalātul-fajr. At the end of the third rak'ah you do not sit, but say "Allāhu akbar" and stand up immediately as you did after the first rak'ah. Then you complete the fourth one and end the prayer by reciting the complete tashahhud (including the Ibrāheemiyyah) and then saying, "As-salāmu 'alaykum wa raḥmatullāh" to your right and to your left as shown before.

Our Prophet (ﷺ) taught that the recitation of Qur'ān in the fajr prayer and first two rak'ahs of maghrib and 'ishā' is done out loud, but it is done silently in thuhr and 'aşr prayers.

XX

QUESTIONS:

- 1) How many rak'ahs are there in the thuhr, 'aşr and 'ishā' prayers?
- 2) How do you perform your ṣalāh of thuhr, 'aşr and 'ishā'?
- 3) How many times do you sit in fajr prayer, and in thuhr and 'aşr?
- 4) What difference is there between the 'ishā' prayer and those of thuhr and 'aşr?
- 5) What do you recite in your final sitting position?
- 6) How do you end the prayer?

Lesson 18

THE FARDH OF MAGHRIB

The maghrib prayer has three rak'ahs and is performed as follows:

Pray the first two rak'ahs as for 'ishā', reciting aloud al-Fātiḥah and a short sūrah. At the end of the second rak'ah do the same as in four rak'ah prayers, reciting the first portion of the tashahhud and standing up for the third, saying, "Allāhu akbar." Now pray the third rak'ah reciting only al-Fātiḥah silently. After finishing the third rak'ah, sit and recite the tashahhud, and end the prayer as before with the Ibrāheemiyyah and salām to the right and to the left.

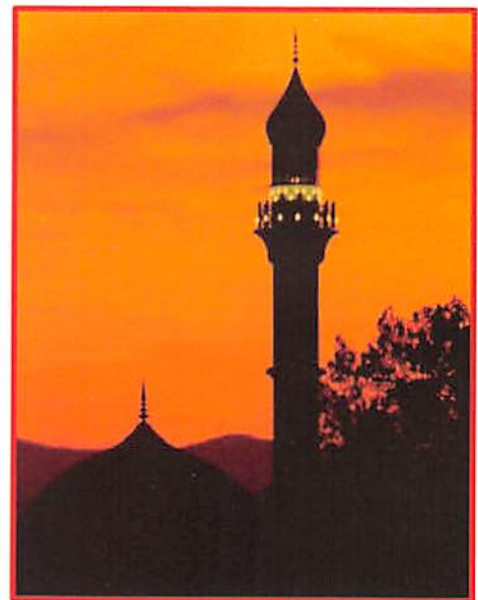


And remember:

The first two rak'ahs of maghrib are recited aloud, like those of 'ishā' and fajr. But the first two of thuhr and 'aṣr are recited to yourself, silently. And the third and fourth rak'ahs of all prayers are silent.

QUESTIONS:

- 1) How many rak'ahs are there in the maghrib prayer?
- 2) How many times do you sit for tashahhud in ṣalātul-maghrib?
- 3) In which rak'ah of the maghrib prayer do you recite silently?
- 4) When do you recite aloud?



Lesson 19

THINGS THAT INVALIDATE ṢALĀH

There are certain acts which interrupt and break your ṣalāh. You must avoid them during it, or else you will have to begin your ṣalāh all over again.



- ♦ Loss of wuḍhū'
- ♦ Eating or drinking during ṣalāh
- ♦ Speaking any word not related to the prayer
- ♦ Leaving out any of the fardh acts of the prayer, such as not reciting al-Fātiḥah or forgetting the rukū' or sujūd
- ♦ Laughing out loud
- ♦ Excessive unnecessary movements (Slight movements or steps are allowed.)

Other mistakes, like forgetting to sit for the first tashahhud or praying an extra rak'ah, do not require that you start over but only that you make two sajdahs (prostrations) and the end of the ṣalāh.

If you are in doubt about how many rak'ahs you prayed while still in ṣalāh, assume the lesser number and continue to pray until you are certain you have done the required number of rak'ahs. Then make two sajdahs at the end, after the salām.

QUESTIONS:

- 1) What should you do if your wuḍhū' is broken during ṣalāh?
- 2) Can you eat or drink while praying?
- 3) Are you allowed to talk during ṣalāh?
- 4) Can you take a few steps to the right or left during ṣalāh?
- 5) What must you do if you forget to sit for the first tashahhud in a three or four rak'ah prayer?
- 6) When you are not sure if you completed four rak'ahs or only three of the ṭuḥr prayer, what should you do?

Lesson 20

VOLUNTARY AND SUNNAH PRAYERS

You may please Allāh and earn extra rewards from Him by performing other prayers in addition to the fardh prayers, especially the sunnah prayers that were done regularly by the Prophet (ﷺ). These are:

- ♦ Two rak'ahs before ṣalātul-fajr
- ♦ Two or four rak'ahs before ṣalātuth-thuhr and two after it
- ♦ Two rak'ahs after ṣalātul-maghrib
- ♦ Two rak'ahs after ṣalātul-'ishā'
- ♦ Witr prayer, usually three rak'ahs, but may be eleven, nine, seven, five, or only one (always an odd number) any time from after ṣalātul-'ishā' until dawn (the fajr adhān)

Additionally, there are prayers that our Prophet did on occasion but not regularly:

- ♦ Two or four rak'ahs before ṣalātul-'aṣr
- ♦ Two rak'ahs before ṣalātul-maghrib
- ♦ Two rak'ahs before ṣalātul-'ishā'

The Prophet (ﷺ) also recommended:

- ♦ Taḥiyyatul-masjid – two rak'ahs upon entering a masjid (mosque), unless a fardh prayer has already begun
- ♦ Tahajjud – any number of rak'ahs prayed during the night until fajr
- ♦ Dhuḥā – mid-morning prayer of from two to eight rak'ahs

You can pray voluntary (nafl) prayers any time you like throughout the day and night except at sunrise, at sunset, or when the sun is directly overhead (just before thuhr). The sunnah of our Prophet (ﷺ) for all voluntary prayers is to pray each two rak'ahs separately, that is, ending with salām.

Lesson 21

THE ADHĀN (CALL TO PRAYER)

Islam's call to prayer is different from that in all other religions. It is called the adhān, which means "announcement." It is called out five times a day by a mu'adh-dhin from the masjid and resounds over the rooftops and through the streets, marking the beginning of each period of prayer.

Boys and men should call the adhān even when not praying in a masjid, but it is not required for girls. Wudhū' is preferred but not required for saying the adhān. And it is also best to face the Qiblah.

The adhān is pronounced as follows:

Allāhu akbar, Allāhu akbar
Allāhu akbar, Allāhu akbar
Allāhu akbar, Allāhu akbar
Allāhu akbar, Allāhu akbar
Ash-hadu al-lā ilāha ill-Allāh
Ash-hadu al-lā ilāha ill-Allāh
Ash-hadu anna Muḥammad-rasūlullāh
Ash-hadu anna Muḥammad-rasūlullāh
Ḥayya 'alaṣ-ṣalāh
Ḥayya 'alaṣ-ṣalāh
Ḥayya 'alal-falāh
Ḥayya 'alal-falāh
Allāhu akbar, Allāhu akbar
Lā ilāha ill-Allāh



Meaning:

Allāh is most great (4 times)

I bear witness that there is no god except Allāh (twice)

I bear witness that Muḥammad is the Messenger of Allāh (twice)

Come to prayer (twice)

Come to success (twice)

Allāh is most great (twice)

There is no god except Allāh (once)

There is a slight addition to the adhān for the fajr prayer. After "*ḥayya 'alal-falāḥ*," the mu'adh-dhin recites:

"Aṣ-ṣalātu khayrum-minan-nawm, aṣ-ṣalātu khayrum-minan-nawm."

It means: **Prayer is better than sleep.**

Do you know how you can earn a reward like the one who calls for prayer? It is by repeating each phrase to yourself after he pronounces it. But when he says, "*Ḥayya 'alaṣ-ṣalāh*" and "*Ḥayya 'alal-falāḥ*," you say, "*Lā ḥawla wa lā quwwata illā billāh*," which means: **There is no power and no strength except through Allāh.**

QUESTIONS:

- 1) Is our call to prayer the same as in other religions?
- 2) How many times a day is the adhān called?
- 3) What is the man who makes the adhān called?
- 4) Which direction do you face when you make the adhān?
- 5) Who does not need to pronounce the adhān?
- 6) What can you do during the adhān to earn reward from Allāh?



Lesson 22

IQĀMAH AND LINING UP FOR PRAYER

The **adhān** tells people it is time to pray. The **iqāmah** is pronounced quickly when the prayer is about to begin. In a masjid or gathering it lets people know they should line up for the prayer when the imām steps forward to lead it. It may be said by the imām or another worshipper. For girls and women praying separately, reciting it is optional.

The words of the iqāmah are as follows:

Allāhu akbar, Allāhu akbar

Ash-hadu al-lā ilāha ill-Allāh

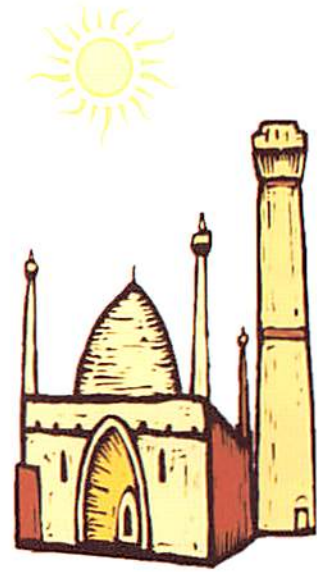
Ash-hadu anna Muḥammadar-rasūlullāh

Ḥayya 'alaṣ-ṣalāti, ḥayya 'alal-falāḥ

Qad qāmatiṣ-ṣalātu, qad qāmatiṣ-ṣalāh

Allāhu akbar, Allāhu akbar

Lā ilāha ill-Allāh



You have already learned the meanings of most of these phrases in the last lesson. Can you repeat them? Which phrase is new and is said only in the iqāmah?

It is: "**Qad qāmatiṣ-ṣalāh**," recited twice. It means: The prayer has begun.

When you are in a masjid or other assembly, you now line up behind the imām. If you are praying alone at home, you may pronounce the iqāmah and begin your ṣalāh as soon as the adhān has been called.

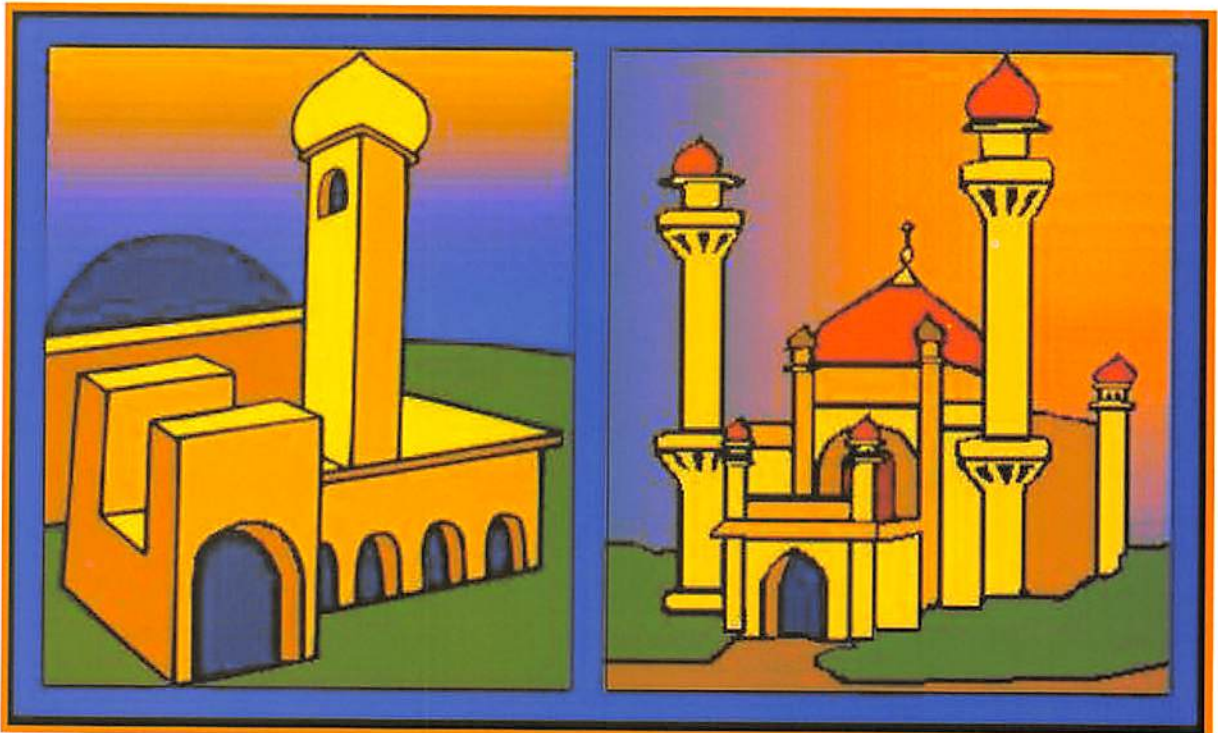
Lesson 23

CONGREGATIONAL PRAYER (ṢALĀTUL-JAMĀ'AH)

Praying in congregation, or **jamā'ah**, means praying together. Prophet Muḥammad (ﷺ) informed us that Allāh gives extra rewards to those who pray together in congregation. He said, "Praying in jamā'ah is better than praying alone by twenty-seven degrees." A congregation is two or more people.

Allāh has ordered men to attend congregational ṣalāh in a masjid whenever possible. He wants boys and men to pray together in the masjid with their Muslim brothers. That way they get to know one another, and through brotherhood the community becomes strong and united. And it is easier for them to know who is in need and help them.

Girls and women may attend the masjid if they like, but they do not have to. They may pray either in congregation or individually at home or elsewhere.



HOW TO PERFORM PRAYERS IN CONGREGATION

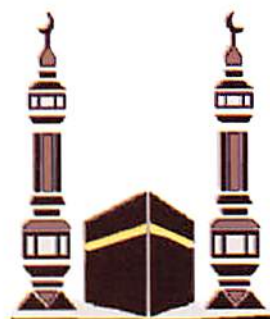
- ♦ Don't forget your niyyah.
- ♦ The imām (leader) stands alone in front of his followers, who line up in straight rows behind him. When there are both men and women, the women form rows behind the men. For women and girls praying in a group by themselves, the female imām stands in the middle of the first row.
- ♦ Keep the rows even, standing shoulder to shoulder with those next to you and leaving no gaps between you.
- ♦ Listen carefully to the imām and follow him in all the movements of prayer. Do not make any movement until after he has done it.

If you should arrive late after the prayer has begun, make your niyyah, say, "Allāhu akbar" and join by taking the position of the people praying. Then complete the prayer with them. If you find you have missed one or more rak'ahs, do not say, "As-salāmu 'alaykum" after the imām does but instead stand up and perform those rak'ahs you missed. If you joined the prayer during the rukū' or before, then that rak'ah is considered complete. But if you joined after the rukū', it is not complete and must be repeated.

الحمد لله رب العالمين

QUESTIONS:

- 1) Why is it good to pray in congregation (jamā'ah)?
- 2) How must you stand in your rows?
- 3) Can you make any movement before the imām?
- 4) If you arrive late, explain how you join the prayer.
- 5) If you join the prayer while the people are in sujūd, do you need to repeat that rak'ah?



Lesson 24

THE FRIDAY CONGREGATIONAL PRAYER (ṢALĀTUL-JUMU'AH)

In the Qur'ān, Allāh, the Almighty, has said:

"O you who have believed, when the adhān is called on the day of Jumu'ah [Friday], then hasten to the remembrance of Allāh and leave off trade." (62:9)

Attendance of the congregational **Jumu'ah** prayer every Friday in a masjid is a duty for Muslim men unless they are ill or traveling. Women and children may also attend but are not required to. For Muslims, all business, trade, buying and selling is strictly forbidden from the time of the adhān until the end of the prayer.

The Jumu'ah prayer is held at the usual time of ṭuḥr (noon) and consists of a **khuṭbah** (sermon) delivered by the imām, followed by a prayer of two rak'ahs in which the imām recites aloud. It replaces the usual ṭuḥr prayer, so if you attend it, you do not pray ṭuḥr at home. But anyone not attending Jumu'ah must pray the four rak'ahs of ṭuḥr prayer.

The sunnah for Jumu'ah is to perform ghusl before going to the masjid, but only wudḥū' is required. You should wear good clothes because Jumu'ah is a special occasion for the Muslims.

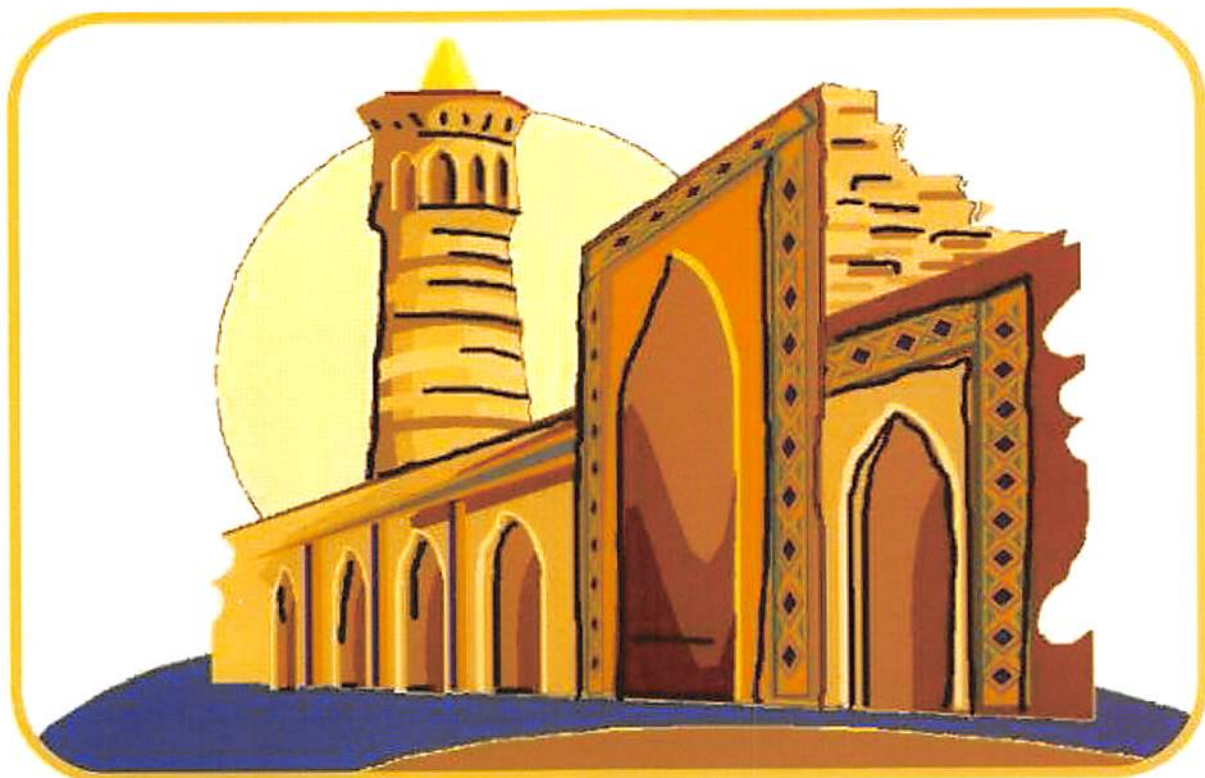
When you enter the masjid, pray two rak'ahs for **tahīyyatul-masjid** unless the imām has already begun the prayer. Then sit quietly and listen to the khuṭbah without speaking. The khuṭbah is often given in Arabic, but when people do not understand Arabic, it is better to also translate it into their language. It usually deals with issues that concern the Muslim community as well as subjects related to the religion. You can learn much when you listen to the imām. He is like a teacher.

After the khuṭbah, the mu'adh-dhin recites the iqāmah for everyone to line up for prayer. Then the imām leads the congregation in the Jumu'ah prayer. When the prayer is over, you will enjoy greeting your friends in the masjid.



QUESTIONS:

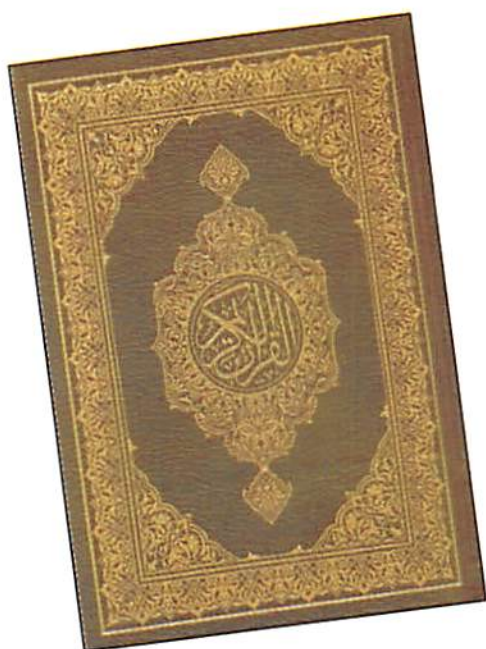
- 1) Is it allowed to buy or sell during the time of the Friday prayer?
- 2) Ṣalātul-Jumu'ah is obligatory for whom?
- 3) What is the meaning of khuṭbah?
- 4) How must you behave while the imām gives the khuṭbah?
- 5) How many rak'ahs are there in the Jumu'ah prayer?



Lesson 25

MORE SHORT SŪRAHS

- ✓ Before you recite any verses of the Qur'ān, you should say, **"A'ūdhu billāhi minash-shayṭānir-rajeem."** (I seek refuge in Allāh from Satan, the rejected.)
- ✓ Then begin each of these sūrahs with **"Bismillāhir-raḥmānir-raḥeem."**

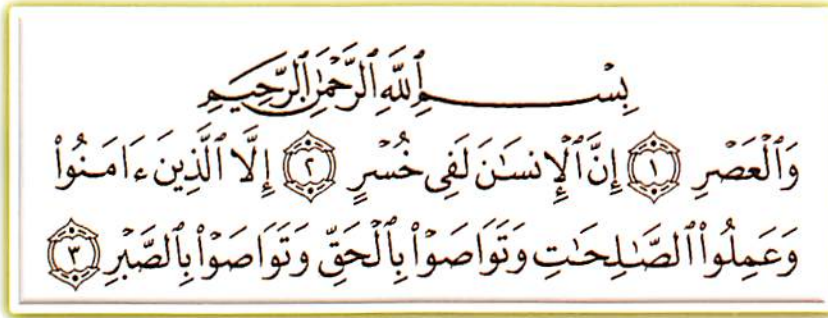


Note to teachers/parents: Again, this lesson is divided into four parts so the sūrahs may be learned and memorized separately.

Part One:

SŪRAH AL-‘AŞR

(Time)



Wal-‘aşr

Innal-insāna lafee khusr

Illal-ladheena āmanū wa ‘amiluṣ-ṣāliḥāti

wa tawāṣau bil-ḥaqqi wa tawāṣau biṣ-ṣabr



Meaning:

By time,

Indeed mankind is in loss,

Except for those who have believed and worked righteousness and advised each other to truth and advised each other to patience.

There is no good in mankind without faith and good deeds. True Muslims cooperate and advise one another to always be truthful and spread the truth of Islām to others. They also advise one another to patiently persevere in their worship and good work, even during hardships and difficulties. That is how they will earn great rewards from Allāh in the next life.

Part Two:

SŪRAH AL-KAWTHAR

(The Most Abundant Good)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Innā a'ṭaynākal-kawthar

Faṣalli lirabbika wanḥar

Inna shāni'aka huwal-abtar



Meaning:

Indeed, We have granted you, [O Muḥammad], al-Kawthar,

So pray to your Lord and sacrifice [to Him alone].

Indeed, your enemy is the one cut off [from all good].

"Al- Kawthar" means a great amount of good. It is also the name of a river in Paradise which Allāh has prepared especially for Prophet Muḥammad (ﷺ) and for the believers who perform their prayers and all other kinds of worship only for Allāh, expecting His reward. Anyone who is an enemy to our Prophet (ﷺ) cannot do any good in this life and will be deprived of good in the Hereafter.

Part Three:

SŪRAH AN-NAṢR

(Victory)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Idhā jā'a naṣrullāhi wal-fath

Wa ra'aytan-nāsa yadkhulūna fee deenillāhi afwājā

Fasabbiḥ biḥamdi rabbika wasaghfirhu

innahū kāna tawwābā

Meaning:

When the victory of Allāh has come and the conquest

And you see the people entering into the religion of Allāh in multitudes,

Then exalt [Him] with praise of your Lord and ask His forgiveness; indeed, He is ever accepting of repentance.



Allāh fulfilled His promise to His Messenger (ﷺ) by giving him a great victory over the disbelievers who had fought against the Muslims for many years. And He enabled the Prophet and his companions to conquer them and return to Makkah and to establish Islām there. Prophet Muḥammad (ﷺ) wanted to show gratitude to Allāh for that great favor, so Allāh instructed him and the Muslims to praise Him and seek His forgiveness often. Allāh is always ready to forgive anyone who makes a mistake and then repents to Him.

Part Four:

SŪRAH AL-MASAD

(Palm Fiber)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ۝ (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ (٣) وَامْرَأَتُهُ
حَمَالَةٌ آلِ الْحَطَبِ ۝ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ (٥)

Tabbat yadā abee lahabiw-wa tabb
Mā aghnā 'anhu māluhū wa mā kasab
Sayaṣlā nāran dhāta lahab
Wamra'atuhū ḥammālatal-ḥaṭab
Fee jeedihā ḥablum-mim-masad



Meaning:

May the hands of Abū Lahab be ruined, and ruined is he.
His wealth will not avail him or that which he gained.
He will enter to burn in a Fire of blazing flame,
And his wife [as well] – the carrier of firewood,
Around her neck a rope of palm fiber.

Abū Lahab was an uncle of the Prophet (ﷺ) who hated and opposed Islām. His wife, also, used to harm Allāh's Messenger. Allāh was angry with them for that and promised that they would both be punished in the Hellfire. Anyone who is an enemy of Islām will be punished by Allāh, and then all his wealth and worldly possessions will be of no use to him whatsoever.

Lesson 26

ZAKĀH

You remember that the first pillar, or essential, of Islām is the shahādah (the declaration of your faith). The second is ṣalāh, the regular performance of the obligatory fardh prayers. The third pillar of Islām is zakāh. Zakāh is mentioned along with ṣalāh in 26 different verses of the Qur'ān. It must be given every year by those who have money or certain other possessions in excess of their basic needs.

It is neither a charity nor a tax but a small portion of a Muslim's extra wealth that is given for the benefit of his community each year in obedience to Allāh's command. After all, it is Allāh who has provided us with everything we possess. It is usually given to the poor and needy Muslims and to support da'wah, which means teaching and inviting people to the religion of Islām.



Benefits of Zakāh:

If one of your schoolmates lends you his pen or eraser when you need it, you feel good toward him and he becomes your friend. Have you noticed the face of someone you have helped? It is full of gratitude and thanks, and he says a prayer in his heart for you. Both the giver and the receiver are happy.

In the same way, zakāh is a cause of brotherhood between the rich and the poor. It removes jealousy and bad feelings between them and purifies the giver's heart of greed and selfishness. Zakāh also purifies what is left of his wealth by removing from it what is ḥarām (forbidden) to keep. The word "zakāh" means purification and growth.

Basic Rulings:

- ♦ As in all forms of worship, the niyyah (intention to obey Allāh) is necessary when giving zakāh.
- ♦ Not all kinds of wealth or property are subject to zakāh. One gives only from the gold, silver, savings and merchandise (for sale) that have been in his possession for one lunar year (which is eleven days less than the solar year), but not from other possessions, like the house he lives in or whatever tools or equipment he uses to earn a living.
- ♦ Each year the Muslim calculates the value of any gold, silver, savings and merchandise he owned and did not spend or sell during that year. He then gives 2½% of it as zakāh. It is a very small amount, but it can relieve a big problem for a needy person. It may not be delayed past its due date at the passing of one lunar year.
- ♦ If a child should be the owner of these kinds of wealth, its zakāh is subtracted and paid by his/her parent or guardian.
- ♦ Zakāh may be given to needy relatives other than your parents. It can be given only to Muslims, but you may give non-Muslim relatives from your voluntary charities.
- ♦ Zakāh can only be given to the categories mentioned in the Qur'ān (9:60) and to no others. You will learn more about this subject at a later time.



QUESTIONS:

- 1) What is the third pillar of Islām?
- 2) What are the benefits of zakāh?
- 3) When is zakāh due?
- 4) To whom do we give zakāh?
- 5) To whom should we not give zakāh?
- 6) How much would be due on a savings of \$100?



Lesson 27

FASTING

Allāh, the Exalted, says in the Qur'an:

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous – for a limited number of days." (2:183-184)

Fasting the whole month of Ramadhān is an obligation (fardh) for all adult Muslims. It is the fourth pillar of Islām. You will not be required to fast before puberty, but it is good to practice with your family, and Allāh will reward you for any efforts you make.

Fasting in Islām (ṣaum) is different from that in other religions. It begins at dawn and ends at sunset. And there are two requirements for the fast to be acceptable:

1. The niyyah, made in the heart before fajr (dawn) that you will fast that day in obedience to Allāh and expecting His great reward
2. Avoiding anything that breaks the fast from dawn (fajr) to sunset (maghrib) – That means no eating, drinking, smoking or marital relations during the daylight hours, as all of these break the fast. It is also disliked to do or say anything wrong during a day of fasting, even more than on other days.

The month of Ramadhān is a joyous occasion in the Muslim world. All believers look forward to its great blessings and to becoming more beloved to Allāh. They share an experience that brings them closer together – not only in fasting but additional prayers, reading and studying the Qur'ān, practicing discipline, good manners and charity, and increasing good deeds of all kinds.

We learn many things through fasting. We learn what it is to suffer pains of hunger, so when any person we know is hungry, we want to feed him. We learn how to strengthen our will power and to be patient, so when difficult times come, we are able to endure them. Fasting also gives our stomachs a rest and is good for our health. But that is not the reason we fast. We do it only to please Allāh. He loves those who fast and forgives their sins.

SOME NOTES ABOUT FASTING

- ♦ If you eat or drink anything while fasting, your fast is broken. But if you do so by mistake, forgetting that you are fasting, then your fast is not broken and you are excused.
- ♦ Vomiting does not break the fast unless you do it deliberately.
- ♦ If you are traveling or sick, you are allowed to break your fast, but after Ramadhān adults must make up any days of fasting they missed. The same is true for pregnant ladies and those who are breastfeeding a baby.
- ♦ When a woman gives birth to a baby or begins her monthly period, her fast is automatically broken.
- ♦ It is a sunnah to eat and drink something before the fajr adhān, and this makes fasting easier.
- ♦ You must stop eating or drinking as soon as the adhān begins because then the day has started. If you are not near a masjid, you must find out the time of fajr from a calendar and clock. You should also break your fast as soon as the sun has set.
- ♦ You might like to recite this du'aa' (prayer) at the time you start to eat:

"Allāhumma laka ṣumtu wa 'alā rizqika af-tart."

(O Allāh, for You I have fasted, and with Your provision I break the fast.)

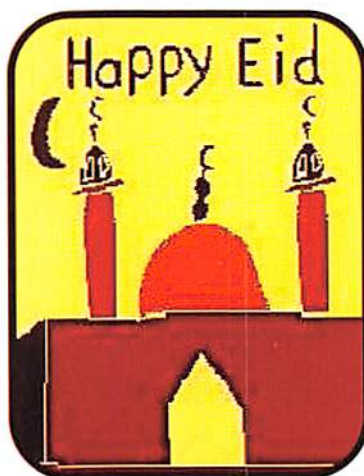
We are encouraged to pray and recite the Qur'ān as much as we can during the month of Ramadhān. There are night prayers of eight (or sometimes twenty) rak'ahs after 'ishā' called taraweeḥ. You can attend them in congregation (jamā'ah) or pray however much you like by yourself at home. We should also give as much charity as we can and be helpful to other people during Ramadhān.



‘Eid al-Fiṭr

When the month of Ramadhān is over, we celebrate ‘Eid al-Fiṭr, which means: festival of breaking the fast. It is on the first day of the following month, Shawwāl. We begin that day by attending the ‘Eid prayer shortly after sunrise. It is held in an open area or in a masjid, and consists of two rak’ahs followed by a khuṭbah (speech or sermon) given by the imām. Everyone, including women and children, should attend it when possible.

We dress very nicely for this day, and some of us get new clothes and presents. We eat good food on this happy day and should share it with the poor. It is our duty to make everybody happy for ‘Eid. We can only be truly happy when we share happiness with others.



Voluntary Fasting

It is good to fast some other days of the year, but not required. Prophet Muḥammad (ﷺ) informed us that Allāh has said:

"Every deed of a son of Adam [i.e., human being] is for himself except fasting, which is for Me, and I reward it... The fasting person has two times of joy: when he breaks his fast he is happy, and when he meets his Lord he will be happy."

QUESTIONS:

- 1) In which month do Muslims fast?
- 2) How does a Muslim fast?
- 3) At what time does fasting begin?
- 4) At what time does fasting end?
- 5) Can you break your fast if you are sick?
- 6) What does a person who has missed some days of fasting have to do?
- 7) How do we celebrate 'Eid al-Fiṭr?
- 8) What is the best way to be happy?



Lesson 28

ḤAJJ

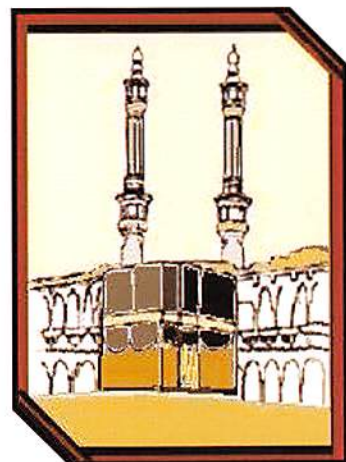
The fifth pillar of Islām is Ḥajj, or pilgrimage to the sacred House, the Ka'bah. It is required once in a lifetime for every adult Muslim who is able physically and financially. That means he or she is in good health and has adequate funds for transportation, lodging and supplies, as well as enough to maintain the family in his absence if he is the head of a household. One should never beg or borrow money to perform Ḥajj because anyone who is poor or unable to travel is excused. Allāh said in the Qur'ān:

"And due to Allāh from the people is a pilgrimage to the House – for whoever is able to find thereto a way." (3:97)



Ḥajj takes place in the month of Dhul-Ḥijjah, and is the biggest gathering of people in the world. Each year, hundreds of thousands of Muslims come from every part of the earth and from thousands of miles away to perform the obligatory Ḥajj. Some, who have already done so before, come to perform a voluntary Ḥajj. People of black, white, brown and yellow skins meet as a united brotherhood to worship the one true God, Allāh. They dress in a simple style to show equality between the rich and poor. All of them are guests of Allāh and have come seeking His forgiveness and acceptance.

The rites of Ḥajj were taught by our Prophet Muḥammad (ﷺ) and are performed in Makkah, Minā and the plain of 'Arafah. The Ḥajj takes several days during which the pilgrims leave behind their worldly affairs and direct themselves to earning the acceptance and pleasure of Allāh. When a person's Ḥajj is accepted, Allāh forgives all his previous sins, and he returns home as pure as the day he was born.

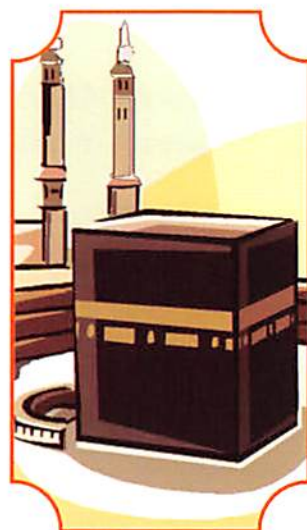


Muslims who are not performing Ḥajj celebrate ‘Eid al-Udh·ḥā wherever they happen to be. They, too, earn reward from Allāh by attending the ‘Eid prayer and, when they can afford it, by sacrificing a sheep to feed their families, friends and the poor. They may also fast on the day before ‘Eid, which was the sunnah of our Prophet (ﷺ).

Now you can understand that Allāh wants Muslims to be united. First, we are ordered to pray in congregation every day; then to pray the Jumu‘ah prayer on Friday every week; then to attend the larger assembly of ‘Eid prayer twice a year; and finally, the Ḥajj, where thousands of Muslims gather from all over the world.

QUESTIONS:

- 1) What is the Ḥajj?
- 2) Who must perform Ḥajj?
- 3) Who is not required to perform Ḥajj?
- 4) Where does the Ḥajj take place?
- 5) What do the pilgrims seek from Allāh?
- 6) How can those Muslims not performing Ḥajj earn reward from Allāh?



الحمد لله



Al-Ḥamdulillāh !!!

Lesson 29

THE ISLĀMIC CALENDAR

You are already familiar with some names from the Islāmic (or Hijri) calendar, such as **Jumu'ah**, **Ramadhān** and **Dhul-Hijjah**. It begins from the year 622 CE, with the Hijrah, or emigration of Prophet Muḥammad (ﷺ) from Makkah to Madinah, where Islām became established. The Hijri calendar is based on the appearance of the moon, so its year is eleven days shorter than the western year based on the earth's revolution around the sun. This means that Ramadhān, zakāh payments and Ḥajj will come eleven days earlier each year. Due to rotation through the seasons, no one will be fasting always in summer or always in winter, but everyone will have turns at both.

According to our Islāmic calendar, each new day begins at maghrib (sunset). The eve of a particular day is considered part of that day. So, for example, the month of Ramadhān begins at sunset and ends at sunset. Each month begins with the appearance of the new moon and therefore can have either 29 or 30 days.

The week begins with Saturday and ends with Friday. The days of the week are:

- | | |
|-------------------------|-----------|
| 1. As-Sabt | Saturday |
| 2. Al-Aḥad | Sunday |
| 3. Al-Ithnayn | Monday |
| 4. Ath-Thulathā' | Tuesday |
| 5. Al-Arbi'ā' | Wednesday |
| 6. Al-Khamees | Thursday |
| 7. Al-Jumu'ah | Friday |



The months of the Islāmic calendar are:

- | | |
|--------------------|-----------------|
| 1. Muḥarram | 7. Rajab |
| 2. Ṣafar | 8. Sha'bān |
| 3. Rabee'ul-Awwal | 9. Ramadhān |
| 4. Rabee'uth-Thāni | 10. Shawwāl |
| 5. Jumādal-Ūlā | 11. Dhul-Qa'dah |
| 6. Jumādal-Ākhirah | 12. Dhul-Ḥijjah |

◆ Prophet Muḥammad (ﷺ) recommended voluntary fasting during the month of Muḥarram, especially on the tenth (which is called 'Āshūrā'), and the day before it.

◆ The birth, hijrah and death of our Prophet (ﷺ) occurred in the month of Rabee'ul-Awwal. He gave it no due importance, however, and Allāh did not prescribe any particular worship or celebrations in that month, or in the month of Rajab.

◆ Voluntary fasting during the month of Sha'bān is a sunnah of the Prophet (ﷺ).

◆ The first verses of the Qur'ān were revealed to Prophet Muḥammad (ﷺ) in Ramadhān. Allāh has ordered obligatory fasting throughout the entire month.

◆ The first day of Shawwāl is 'Eid al-Fiṭr. The Prophet (ﷺ) recommended fasting six days of this month (any six except 'Eid day). This fast is optional.

◆ The month of Dhul-Ḥijjah is that in which Muslims perform Ḥajj. The tenth day is 'Eid al-Udh·ḥā.

QUESTIONS:



- 1) In which month was the Qur'ān first revealed?
- 2) In which months did the Prophet recommend voluntary fasting?
- 3) In which months do we celebrate 'Eid?

Lesson 30

ḤALĀL AND ḤARĀM

Ḥalāl means what is lawful, permitted or allowed.



Ḥarām means what is unlawful, prohibited or forbidden.



Allāh has forbidden certain things because they are harmful to us, but they are very few. Sometimes we do not know how they harm us, but if they are ḥarām, we must avoid them in obedience to Allāh and to please Him. We do not want Allāh to be angry, so we always keep to what is ḥalāl, and that is good for us. It will also bring us Allāh's blessing and reward in the next life.

Some kinds of food and drink are ḥarām. They are:



- The meat of pigs or anything containing pig by-products
- The meat of animals that have died without having been slaughtered for the purpose of eating, and those killed by a means other than slaughter
- Alcoholic drinks and anything containing them
- Drugs, plants or any other substances that are harmful, addicting or affect the clarity of the mind, whether swallowed, inhaled or injected
- Blood which has flowed from the veins of an animal

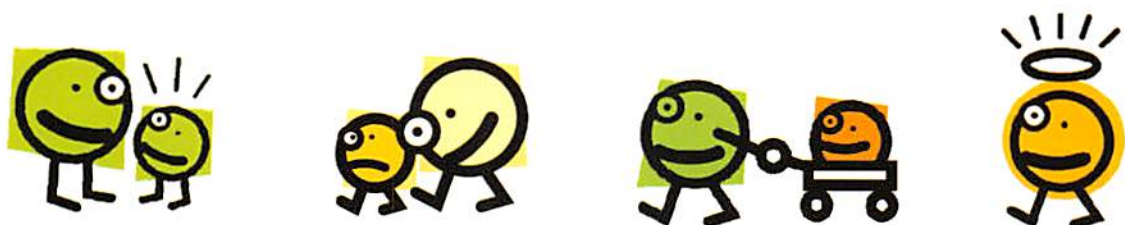


There are also things that some people do which are ḥarām and must be completely refused and avoided by Muslims:

- ✗ Lying, cheating and stealing
- ✗ Taking or giving interest on loans
- ✗ Gambling, games of chance and lotteries
- ✗ Practicing magic and consulting magicians or fortunetellers
- ✗ Spying and gossiping about other Muslims
- ✗ Harming people, animals or property in any way

☹ **ḤARĀM** ☒ - - - ☺ **ḤALĀL** ☒

And there are many things that can be used in ways that are either ḥalāl of ḥarām. For example, you can fill a glass with water, milk or fruit juice or you can fill it with an alcoholic beverage; you can use a television set to watch a beneficial program or a bad program; you can use a weapon for defense or to commit a crime. As Muslims, we must always choose what is ḥalāl and avoid what is ḥarām. In this way, Allāh will be pleased with us and will reward us generously in the next life.



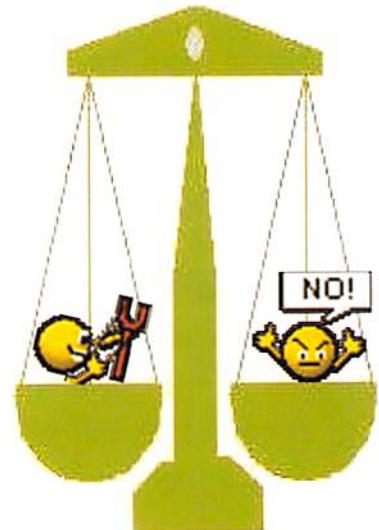
Prophet Muḥammad (ﷺ) said:

The ḥalāl is what Allāh has declared lawful in His Book, and the ḥarām is what Allāh has declared unlawful in His Book; and what He did not mention is among that which He allowed.

(Narrated by at-Tirmidhi and Ibn Mājah)

QUESTIONS:

- 1) What is the meaning of ḥalāl and of ḥarām?
- 2) Which meats are ḥarām to eat?
- 3) What kind of drinks are ḥarām?
- 4) Are you allowed to buy a lottery ticket?
- 5) Is magic ḥalāl or ḥarām?
- 6) Is it ḥalāl to destroy someone's property?
- 7) How can the use of certain things be either ḥalāl or ḥarām?



Lesson 31

GREAT MEN OF ISLĀM

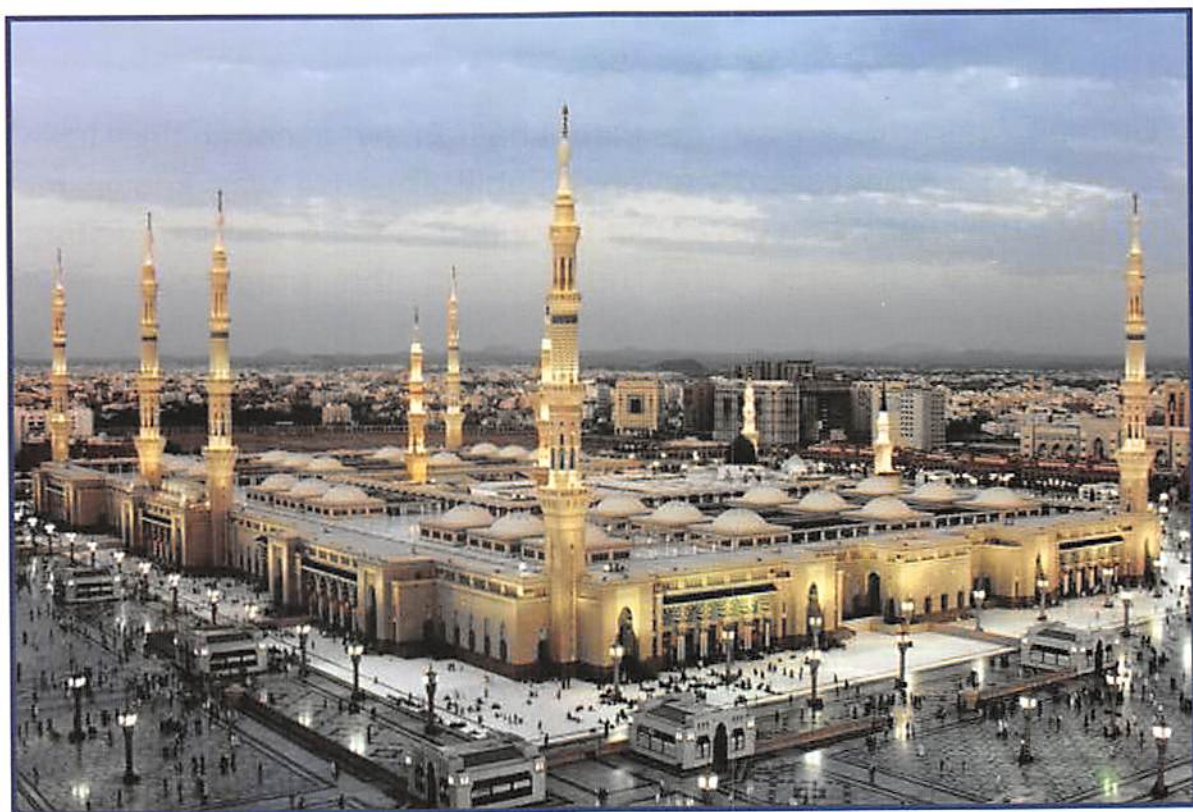
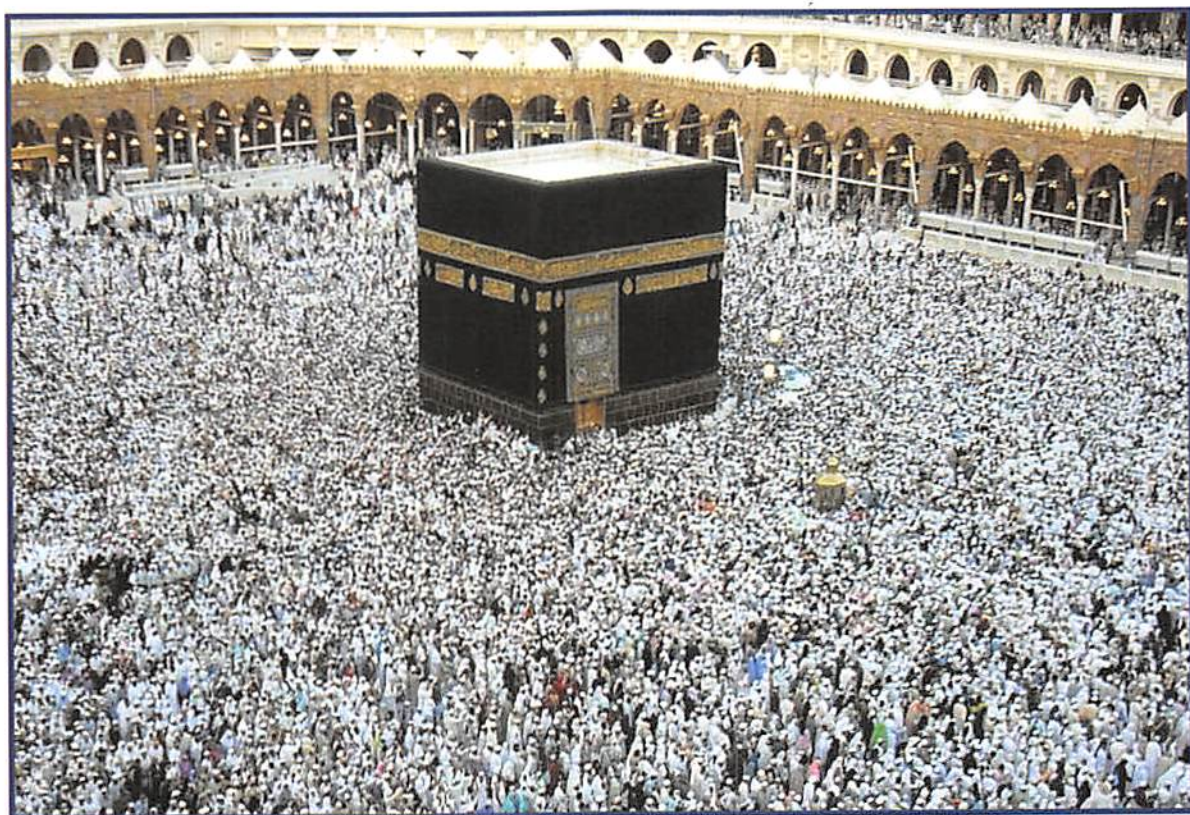
OUR PROPHET (ﷺ) (Ṣall-Allāhu 'alayhi wa sallam)

At the age of forty, Prophet Muḥammad (ﷺ) first received revelation from Allāh. After that, the Qur'ānic verses continued to be conveyed to him by the angel, Jibreel over a period of 23 years. Through the Qur'ān, Allāh told the Prophet to invite all people to believe that there is nothing worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh.

The Prophet and his followers suffered much harm and harsh treatment by the unbelievers in Makkah. Some of the Muslims moved to Madīnah, and finally, Allāh ordered His Messenger (ﷺ) to emigrate to Madīnah also. There, people were more willing to listen to him and many embraced Islām. The Prophet's emigration is called the Hijrah. It took place in the year 622 CE, and that became the starting point of the Hijri calendar.

In Madīnah, Prophet Muḥammad (ﷺ) established an Islāmic state where the believers could practice their religion freely without being harmed. The Muslims then became stronger and defeated most of their enemies. Allāh was pleased with them and enabled them to conquer Makkah without war or bloodshed. The Prophet forgave his former enemies in Makkah, and they were pleased with the justice of Islām. They accepted the religion wholeheartedly.

In the 10th year following the Hijrah, Prophet Muḥammad, accompanied by thousands of Muslims, journeyed to Makkah to perform Ḥajj. Three months later he passed away at the age of 63. By that time, Islām had spread throughout the Arabian Peninsula and beyond. Allāh promised His Messenger (ﷺ) the highest position in Paradise because he worked so hard and endured countless difficulties to teach the true religion to mankind.



THE RIGHTLY GUIDED CALIPHS

Abū Bakr aṣ-Ṣiddeeq

After the death of Allāh's Messenger (ﷺ), the Muslims were in need of a leader. Abū Bakr, who had been the Prophet's closest companion, was chosen by the people to be the caliph (khalīfah), or next leader of the Muslim state. He was a very pious, courageous and generous man, spending most of his wealth for the cause of Allāh. He died after a rule of two and a half years; may Allāh be pleased with him.

‘Umar bin al-Khaṭṭāb

On his deathbed Abū Bakr recommended ‘Umar as his successor and the people agreed. ‘Umar was strong and firm in upholding justice and was called "al-Fārūq." During his ten year rule, Muslim armies won many victories against oppressors and many more people embraced Islām. While about to lead the fajr prayer one morning, ‘Umar was attacked and stabbed from behind by an enemy of Islām. He died three days later; may Allāh be pleased with him.

‘Uthmān bin ‘Affān

‘Uthmān was chosen as the third khalīfah by a committee from among the Prophet's companions (Ṣaḥābah). He was known for his generosity and modesty. Islām continued to spread into distant lands during his rule, and he ordered the preparation and distribution of a standard copy of the Qur’ān. He was killed while reading the Qur’ān; may Allāh be pleased with him.

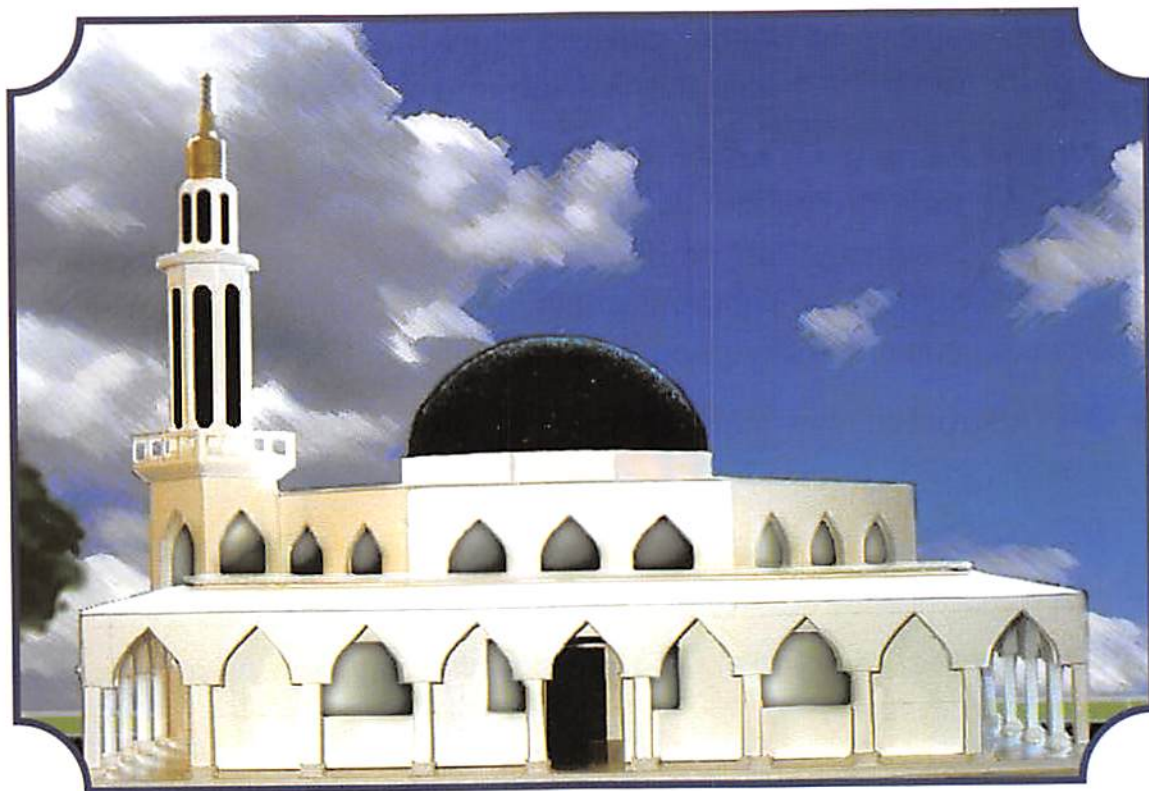
‘Ali bin Abi Ṭālib

‘Ali was a cousin of the Prophet (ﷺ). He was courageous, eloquent in speech and scholarly. He was chosen by the people to be the fourth khalīfah, but there were many who preferred Mu‘āwiyah bin Abi Sufyān, and finally wars broke out between the two sides. Although they had agreed on a truce, some ignorant people had plotted to kill both ‘Ali and Mu‘āwiyah. They failed in their attempt to kill Mu‘āwiyah, but ‘Ali was martyred in the year 40 AH; may Allāh be pleased with him.

QUESTIONS:

- 1) How did Prophet Muḥammad (ﷺ) receive the Qur'ān?
- 2) Did people accept Islām more easily in Makkah or in Madīnah?
- 3) How did the Prophet treat his enemies after the conquest of Makkah?
- 4) Who was the first to lead the Muslims after the death of Allāh's Messenger (ﷺ)?
- 5) Name the four righteous caliphs.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ



Lesson 32

SOME PRACTICES OF OUR PROPHET

(Ṣall-Allāhu 'alayhi wa sallam)

- ◆ Prophet Muḥammad (ﷺ) loved his neighbors and was always concerned about them. He said: "Jibreel kept instructing me about neighbors so much that I thought he would make them heirs."
- ◆ He used to brush his teeth often, keep his nails short, and his hair neat. He liked cleanliness.
- ◆ When he sat down to eat, Allāh's Messenger (ﷺ) always said, "Bismillāh." He ate with his right hand and disliked eating with the left.
- ◆ Whether the rich or poor invited him, he would respond to their invitation.
- ◆ When he ate, he neither ate too much nor too little, and at the end of the meal, he would thank Allāh and praise Him.
- ◆ When he sneezed, he would put his hand over his mouth. Then he would say, "Al-ḥamdulillāh" (Praise to Allāh). When people replied by saying, "Yarḥamukallāh" (May Allāh have mercy upon you), he would say, "Yahdeekumullāhu wa yuṣliḥu bālakum" (May Allāh guide you and make good your state of mind).
- ◆ He instructed his companions to cover their mouths when yawning.
- ◆ He was fond of children. He enjoyed playing with them and called them by affectionate names.
- ◆ He greeted everyone he met on his way, even young boys playing in the street.
- ◆ He was kind to his family and said, "The best among you are those who are best to their wives, and I am the best of you to my wives."

Would you not like to be as kind and clean as our Prophet (ﷺ)? He advised all Muslims to follow his practices and examples, which are called the Sunnah.



QUESTIONS:

- 1) About whom did the angel, Jibreel instruct the Prophet (ﷺ)?
- 2) What did the Prophet say when beginning a meal and at the end?
- 3) What other manners of Allāh's Messenger (ﷺ) can you name?
- 4) What are his regular practices called?
- 5) Who should follow the examples of our Prophet (ﷺ)?



Lesson 33

SOME SAYINGS OF OUR PROPHET

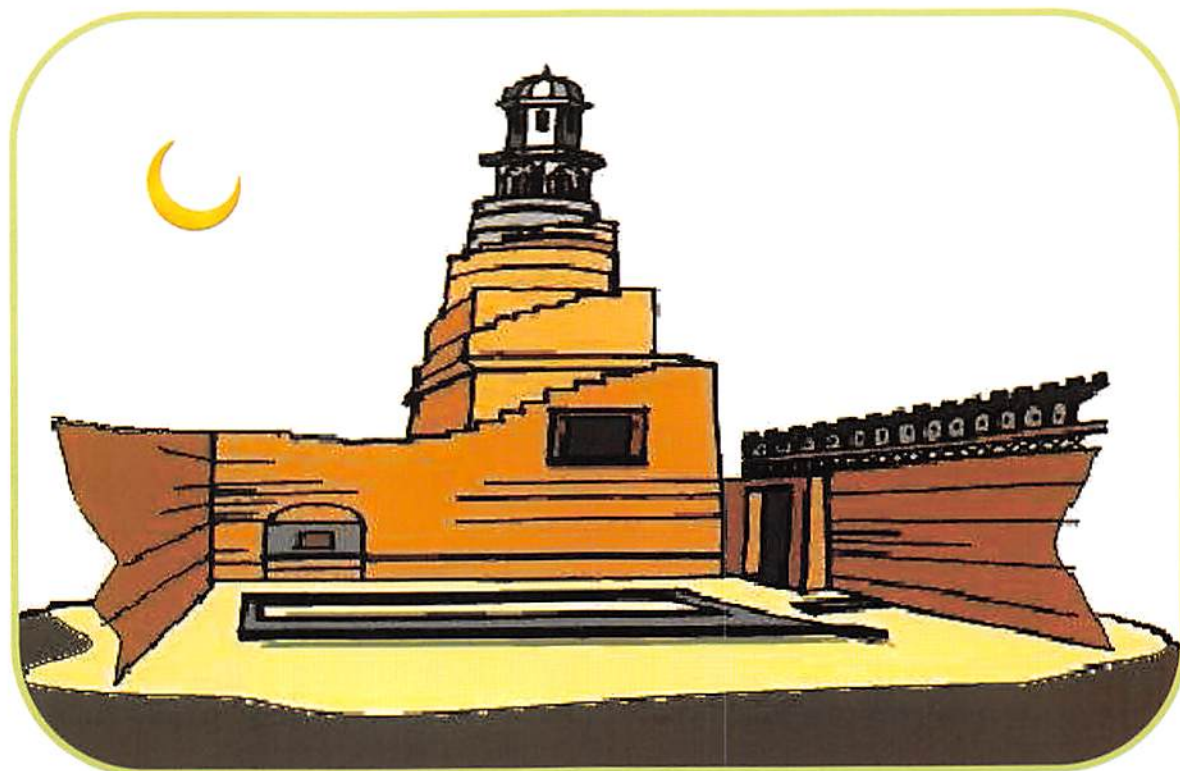
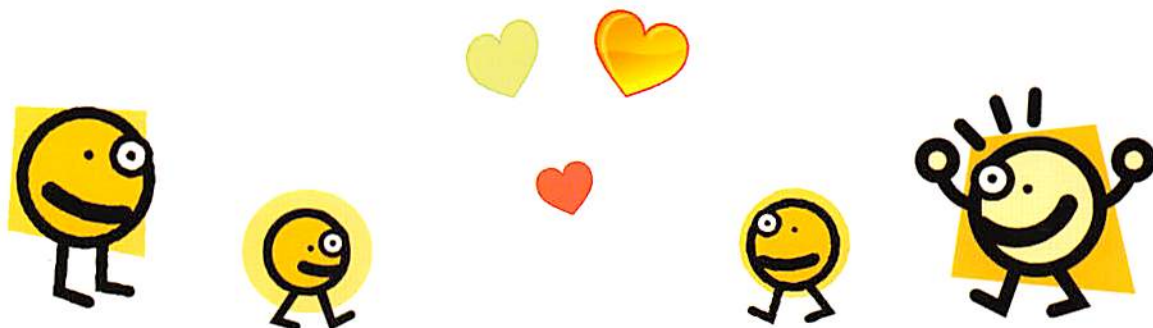
(Ṣall-Allāhu 'alayhi wa sallam)

A saying of Allāh's Messenger (ﷺ) reported by trustworthy scholars is called a ḥadīth. Here are a few important lessons from the Prophet's ḥadīths:

- ❖ "None of you [truly] believes until he likes for his brother what he likes for himself." (Al-Bukhāri and Muslim)
- ❖ "Do not envy one another, do not exploit one another, do not hate one another, do not turn your backs on one another but be brothers, O servants of Allāh." (Muslim)
- ❖ "A Muslim is the brother of another Muslim. He does not betray him, does not lie to him, and does not disappoint him." (At-Tirmidhi)
- ❖ "A Muslim is one from whose hands and tongue other Muslims are safe." (Aḥmad and al-Bukhāri)
- ❖ "He is not a believer who eats his fill while his neighbor remains hungry." (Al-Ḥākim, aṭ-Ṭabarāni and al-Bayhaqi)
- ❖ "He who believes in Allāh and the Last Day should either say something good or keep quiet, and he who believes in Allāh and the Last Day should honor his neighbor, and he who believes in Allāh and the Last Day should honor his guest." (Al-Bukhāri and Muslim)
- ❖ "The strong one is not he who knocks the other down, but it is he who controls himself when angry." (Al-Bukhāri and Muslim)
- ❖ "Allāh will not have mercy upon one who does not have mercy on others." (Al-Bukhāri and Muslim)
- ❖ "Allāh does not look at your bodies or your faces, but He looks at your hearts." (Muslim)

QUESTIONS:

- 1) What is the meaning of brotherhood in Islām?
- 2) What should a Muslim do when his neighbor is hungry or in need?
- 3) When is it better to be quiet and not speak?
- 4) Why do you think Allāh looks at our hearts instead of our bodies and faces?



Lesson 34

SALĀM, THE GREETING OF PEACE



Islām is a religion of peace.

We greet each other by saying:

"As-salāmu 'alaykum,"

which means: Peace be upon you.

When another Muslim greets you, you should reply:

"Wa 'alaykumus-salām,"

which means: And upon you be peace.

It is even better to say, *"As-salāmu 'alaykum wa raḥmatullāhi wa barakātuh."* This means: Peace be upon you and the mercy of Allāh and His blessings.

*As-salāmu
'alaykum !!*

The greeting of peace is a du'aa' (prayer) for other Muslims as well as a promise that they will not be harmed. Our Prophet (ﷺ) emphasized the importance of spreading salām among Muslims. He said: "You will not enter Paradise until you believe, and you will not [truly] believe until you love one another. Shall I not direct you to something which, if you do it, you will love one another? Spread greetings of salām among yourselves." (Muslim)

In other ḥadīths he (ﷺ) said:

"Give food [to the hungry] and say salām to those you know and those you do not know." (Al-Bukhāri and Muslim)

"The rider greets one who is walking, one who is walking greets one who is sitting, the small group greets the large group and the younger greets the elder." (Al-Bukhāri)

In the Qur'ān, Allāh instructed all Muslims:

"And when you enter houses, give greetings of peace to one another – a greeting from Allāh, blessed and good." (24:61)

This greeting, ordered by Allāh, is the greeting of peace: "As-salāmu 'alaykum." And Allah's Messenger (ﷺ) directed, "When one of you arrives at a meeting, he should greet with salām, and when he intends to go, he should greet with salām, for the first is not more of a right than the last." (Aḥmad, Abu Dāwūd and at-Tirmidhi)

Thus, the Muslim encourages ties of friendship and affection with his brothers everywhere, but he also has sympathy for all of Allāh's creation, even the animals and birds. We should treat non-Muslims well as long as they are not hostile to us. And we can greet them with other kinds of greetings, such as "Hello" or "Good day."

A true believer works to promote good relations, justice and peace for all people and opposes injustice and oppression in every part of the globe. This is the best way to show everyone clearly the truth and moral values of Islām, and it is most pleasing to Allāh, the Exalted, who told us:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may come to know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware." (49:13)

QUESTIONS:

- 1) How should a Muslim greet other Muslims? What is the best and most complete greeting?
- 2) How should a Muslim reply to the greeting of other Muslims?
- 3) Mention a ḥadīth about this subject.
- 4) Is kindness and justice due only to Muslims? Explain.



GLOSSARY OF BASIC ARABIC TERMS

Note to teachers/parents: The meanings of these words have been explained within the text of this book. They may be used for framing questions, for example: 'What is the meaning of ?'

Adhān	The call to prayer
Ar-Raḥmān, ar-Raḥeem	Allāh, the Most Merciful
'Aṣr	Late afternoon
Da'wah	Invitation, inviting people to Islām
Du'aa'	Supplication, invocation
<u>Dhuḥā</u>	A morning sunnah prayer
'Eid	Festival, feast day, celebration
Fajr	Dawn
<u>Fardh</u>	Obligation, obligatory duty
Ghusl	Complete bath
Ḥadīth	Saying of the Prophet (ﷺ)
Ḥajj	Pilgrimage to the Ka'bah
Ḥalāl	Lawful, permissible
Ḥarām	Unlawful, prohibited
Hijrah	Emigration
Injeel	Gospel
Imām	Leader of the Muslims
Iqāmah	The call to line up for prayer
'Ishā'	Evening
Islām	Submission to the will of Allāh
Jamā'ah	Congregation, group
Jibreel	The angel Gabriel

Julūs	The sitting position in prayer
Ka'bah	The sacred House in Makkah
Khalīfah	Caliph, ruler of the Muslim state
Khuṭbah	Sermon, speech, address
Maghrib	Sunset
Masjid	Mosque
Mu'adh·dhin	The caller to prayer
Nabi	Prophet
Nafl	Extra voluntary deeds, such as prayers, fasts, etc.
Niyyah	Intention
Qadhā'	Making up a missed prayer or fast, repayment
Qiblah	The direction of the Ka'bah
Rak'ah	Unit of prayer
Rasūl	Messenger
Rukū'	Bowing at the waist
Ṣalāh	Prayer
Salām	Peace, a greeting of peace
Ṣalatul-Jumu'ah	The Friday congregational prayer
Ṣadaqah	Anything done or given for the acceptance of Allāh
Ṣaum	Fasting, a fast
Shahādah	Declaration of faith in Allāh and His Messenger (ﷺ)
Sūrah	A chapter of the Qur'ān
Sunnah	The practice or recommendation of the Prophet (ﷺ)
Sujūd	Prostration
Taḥiyyatul-masjid	A sunnah prayer upon entering a mosque

Taraweeḥ	Sunnah prayers during the nights of Ramadhān
Tashahhud	Recitation ^o including the shahādah during prayer
<u>T</u> uhr	Noon
Witr	The single rak'ah concluding night prayers
Wudhū'	Ablution
Zabūr	The Psalms
Zakāh	The obligatory yearly expenditure due from a Muslim's excess wealth